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	CONTENTS				é
Fair 1	1 . 1	)	Till als	12	940

		18-25	
II. Early Ben	iniscenses of	Focehow	
	Rev. 1	Stophon Johns	on. 94
III. The Book	Language.	Rev. C. Leams	se. 108
IV. The Gospe	l in Mongolia.	Hoin	oe. 1 <u>90</u>
V. Corean To	me Book		- 194
VI. Doctoring	the Mongola.	- By Hoin	oe. 129
VII. Ednation	al Works for th	he Chinese	- 123
VIII. Correspond	1emos		- 148
IX. Missionery	News		- 100
L. Notices of	Becent Publi	ications	- 155

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### MISSIONARY JOURNAL.

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#### A DISCOURSE ON ROM. I. 18-25.

IN order to establish the doctrine that no righteousness, but that which is of God by faith can avail to the justification of mankind, the Apostle commences this Epistle by showing that all men are alike sinners before God.

In proving the truth of this proposition he deals with the whole world as known in his day, under two divisions only, viz; that of 'Jews," or the chosen people and Church of God, descended from Noah, the Great Father of the present race of mankind; and the "Greeks," or "Gentiles," also descended from the same common Ancestor. By the appellation "Greeks," the Apostle means Heathendom; and by the phrase "Greeks and Barbarians" he means the learned and the unlearned, "the wise and the unwise" amongst them, or, as Pope says, "the savages and the sage." The Romans are included amongst the Greeks, because in the Apostle's day they were well skilled in both the language and literature of the Greeks and, hence the Apostle writes to the Church at Rome in the Greek and not in the Latin tongue.

There was once a time in the long past, the Apostle intimates, when the Gentiles knew the true God Jehovah; but when they possessed this knowledge they did not give Him the honour due to Him, but gradually withdrew their thoughts and their worship from Him, until, as the Apostle states, ver. 28, "They did not deem it worth while to retain, the knowledge of God." They gave up that knowledge so completely, that, in the Apostle's day, he speaks of them as "Gentiles which know not God:" and we know that as a class, they have never recovered this knowledge.

<sup>.</sup> See Grk.

From these statements we observe that St. Paul speaks of the Pagans as one entire class, or family, or line extending upwards from his own time to that period when apostasy first commenced and gradually obtained a climax. Also, he does not treat of the various systems amongst the heathen nations of the world separately; on the contrary, he regards them as being fundamentally but one, characterized throughout the world of his day by the very same idolatrous practices and theories. The term "Greeks" or "Gentiles" therefore, as used by this Apostle, includes that great family or class of the Postdiluvian race of mankind, the remote ancestors of which viz. Noah and his family, knew and worshipped the true God, while their descendants "not thinking it worth while" to retain that knowledge, deliberately, yet gradually, gave up this worship, and at last, as the Apostle states, worshipped and served the creature Man, and other objects, "in preference to" or "rather than" the Creator."\*

The charges here brought against Heathendom in the Apostle's day are very serious. He states, ver. 14, that they possess a knowledge of certain truths, handed down of course by tradition or in written documents from remote antiquity, but unrighteously cover up these truths under a mass of error. The "truth" here spoken of must necessarily refer to the true doctrines and facts either known or revealed to mankind in the earliest Patriarchal days; as, for example, the "truth" concerning the creation of the world and of Man, the promise of the Messiah, and the Patriarchal ritual and history generally; all which truths, as they underlay a mass of error in the Apostle's day, and as the Pagan world has not yet returned to its allegiance, we also may expect to discover buried beneath this same mass of error in the present day. In ver. 21 the Apostle charges the heathen with refusing to give to the true God the glory due to Him at the time when they knew and acknowledged Him; in ver. 23, with deliberately exchanging the glorious uncorruptible God for images of corruptible Man and other objects of worship; in ver. 25, with changing the truth of God handed down from high antiquity into a lie by their additions, or false interpretations, or omissions; and lastly, in ver. 22, he states that all this folly and apostasy of Heathendom was effected under a pretence of the possession of superior wisdom in those who thus led the multitude astray.

From these charges brought by the apostle, it is clear, 1. That the early members of the great clan, on family, or line of Heathendom knew the true God. 2. That the clan gradually and wilfully gave up that knowledge, and in its place substituted the worship of Man, or An-

<sup>·</sup> See Grk.

cestral worship, together with that of other objects of adoration; and,
3. That the means by which this apostacy was effected, was by
taking various truths and so distorting them; as to turn them into
lying statements.

Much has been written, and many theories have been advanced to account for the first introduction of Paganism into the world; but it will be found on examination that the apostle's statement on this subject is the only on, which meets all the circumstances of the case, viz, that Heathenism commenced by the taking of certain well known truths of Patriarchism, and by distorting these, "changing the truths of God into a lie;" in fact burlesquing these truths, and adulterating them; and all this, under the pretence of profound wisdom and superior scientific knowledge. This plain statement of Scripture as to the origin of paganism is the only one which will solve, amongst other difficulties, that most serious one of the supposed likeness between paganism and Christianity; an apparent difficulty which no other theory, invented to account for the origin of this great apostacy, can possibly explain. This likeness in fact, (as for instance that alleged between Buddhism and Christianity), does not exist, strictly speaking, between paganism and Christianity, but between paganism and patriarchism, from the distortion of which latter the former eventually sprang, according to the plain statement of the apostle. Judaism had its root in patriarchism, and Christianity sprang out of Judaism; hence the similarity between the three, patriarchism Judaism, and Christianity. But paganism also sprang from patriarchism, being gradually introduced by the distortion of the history and ritual of the latter; and hence the likeness between paganism and Christianity. Patriarchism separated from the protecting restraints of Revelation, degenerated into absolute heathenism; while under the fostering care of Revelation, it developed into Judaism and Judaism found its perfection in Christianity. Thus two lines emerge from the same root; the one ending in heathenism, and the other in Christianity; and all along the pagan line we clearly see the proof of this in the truths underlying the rubbish heaped upon patriarchism, while the presence of these very truths are used by infidels at the present day as weapons against Christianity itself. An undeniable proof that paganism thus owes its origin to the rejection of Revelation may be seen by all unbiassed minds in the fact that all the so-called scientific philosophical works written against Christianity show a falling away in the authors to the principal doctrines of heathenism (as for example, the eternity of matter, &c.), as a consequence of the rejection of Revelation. Those who refuse to admit the apostle's statement as to the origin of idolatry,

it will generally be found, commence by the rejection of the Mosaic history of the creation, and the deluge, and in too many cases by the denial of all Revelation, before they can establish some new hypothesis; thus clearly proving, in their own cases, the fact that the rejection of Revelation, as in the case of the ancient pagans, necesarly leads down to heathenism.

We have already seen that this apostacy from the worship of the true God is clearly stated in Scripture to have emanated from Babel Babylon; and that the prophets, as the apostle here does, attribute it to that assumption of superior wisdom and scientific knowledge which characterises the pagan world even to the present day. Noah like Adam was a worshipper of Jehovah and reintroduced a golden age of the world; yet in his family, wickedness again sprang up. We know from analogy as well as from experience that the tendency of evil is to increase, and not to diminish and finally disappear; and hence we find apostacy increasing from this point until gradually, and after the lapse of years, the climax of iniquity was reached, and that whole system was completed, which was carried from Babylon by the dispersed multitude, and the main features of which with more or less distinctness we now find in every settlement of their posterity.

The account given by the apostle, viz, that paganism was introduced into the present world by the corruption of a more ancient and purer system is fully borne out (if such corroboration were necessary) by the statements of ancient nistorians. The great kingdom of Iran, the first and most powerful empire of ancient times, lay between India, Arabia, and Tartary. Its boundary line, in its greatest extent, followed the entire course of the Euphrates to the Persian gulf, including some considerable districts and towns on both banks; then, coasting Persia proper and other Iranian provinces, this line reached the delta of the Indus; thence, it ascended with the river to its sources in the mountains of Cashgar, whence, descending it passed to the Caspian Sea, of which it skirted the whole southern extremity; it next extended along the bank of the Cur, or Cyrus, and along the ridegs of the Caucasus down to the shore of the Euxine: and from thence, it returned by several Grecian Seas including lower Asia, to the point of departure near the Mediterranean. In its greatest extent, therefore, this kingdom of Iran comprehended within its boundary, the empires of Assyria, Babylon, and Persia; and coincided with the extensive Asiatic region which the Hindoos call

<sup>\*</sup> Chinese Recorder, etc. Vol. VI., p. 63.

Cusha-dwip-within, or the hither land of Cush. The empire of Nimrod and his Cushites, or Cusha-dwip, included a considerable portion of centrical Iran almost from its commencement, for Moses tells us that "Cush begat Nimrod. . . . and the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the Land of Shinar." Thus the infant kingdom of this rebellious Sovereign contained in this extensive district three subordinate cities, as well as the metropolitan Babylon.

The primeval religon of Iran was that which Newton designates the oldest of all religions. Mohsani Fani, quotes authorities in proof that it consisted in "a firm belief that One Supreme God made the world by His power, and continually governed it by His providence; a pious fear, love, and adoration of Him; a due reverence for parents and aged persons a fraternal affection for the whole human species, and a compassionate tenderness even for the brute creation." This pure system of religon we are told was gradually corrupted, and Sir Wm. Jones states on the authority of the Dabistan that the popular worship of the Iranians under Hushang was purely Sabian." †

In his discourse on the Persians, Sir W. Jones claims to have proved by clear evidence and plain reasoning that a powerful monarchy was established in Iran long before the Assyrian or Pishdadi Government; and that this was in truth a Hindu monarchy, though, adds this learned writer," if any choose to call it Cusian, Casdean, or Scythian, we shall not enter into a debate on mere names." Mohsani states that the first monarch of Iran, and of the whole earth, was Mahabad; that he received from the Creator a sacred book in a heavenly language, called "Regulations;" and that fourteen Mahabads had appeared, or would appear, in human shapes for the government of the world. Sir W. Jones, commenting upon these statements says, "Now, when we know that the Hindus believe in fourteen Menus or celestial personages with similar functions, the first of whom left a book of regulations or divine ordinances," which they hold equal to the Veda, and the language of which they believe to be that of the gods, we can hardly doubt that the first corruption of the purest and oldest religion was the system of Indian Theology invented by the Brahmans and prevalent in these territories where the book of Mahabad or Menu is at this hour the standard of all religious and moral duties." Hence, according to the same learned writer, the history of the monarchy of Iran which lasted for many centuries has been engrafted on that of the Hindus; and the language was the mother of the Sanscrit, and consequently of the Zend and Parsi as

well as of Greek, Latin, and Gothic. From Iran also emigrated the three races of men who possessed India, Arabia, and Tartary; and thus according to the Saxon Chronicle the first inhabitants of Britain came from Armenia, while according to other authorities the Goths and Scythians came from Persia, and both the Irish and old Britons from the borders of the Caspian. This Iran, the same learned authority states, "was the true centre of population, of knowledge, of languages, and of arts; which, instead of travelling westward only, as it has been fancifully supposed, or eastward, as might with equal reason be asser ed, were expanded in all directions to all the regions of the world, in which the Hindu race had settled under various denominations."

It is plain that this account of the primeval religion of Iran and it's subsequent adulteration corresponds exactly with what may be gathered from Scripture. The Bible history tells us that the primeval religion was precisely what the authorities quoted by Mohsani stated that it was. And, as to the corruption of this pure religion, what proves that this apostacy must have crept in gradually is the well established fact that the first adulterators of the pure religion were what has been happily styled "Apostate mental idolaters" as the setting up of visible graven images belongs to a much later date than the dispersion at Babel. The Scuthists or first apostates abominated all graven images; the Huksos or Shepherd kings destroyed the idols of the Mizraim; and many ages afterwards Xerxes destroyed the idols of Greece. The Scuthists and Shepherd kings however, afterwards became zealous worshippers of the image of Buddha.

Mahabad, we are told by Mohsani and his authorities was the first Sovereign of the great empire of Iran, while as we learn from Moses, Nimrod was the founder and ruler of the infant Kingdom. But Mahabad is not only said to be the first monarch of Iran, but also "of the whole earth." This Mahabad therefore is evidently the man whom Moses calls Noah, the First Man, Sage, and Sovereign of the present race of mankind, and Nimrod is one of his thirteen followers who like all the others is regarded as a reappearance of the first Mahabad. But Mahabad literally signifies "The Great Buddha;" hence, we have here the first or most ancient Buddha, that is to say, the first Man and great Ancestor of the present human race (Noah, as Moses calls him) exalted by the early pagan apostates into the place of Jehovah, and by them worshipped and served "in preference to the Creator." This is precisely the origin of Idolatry asserted by the

As-Res. Vol. II., p. 65. See also, Max Mullers "Science of Religion" p. 154-5.

apostle in the passage under consideration; this Man being subsequently worshipped under an image.

But, how could the early apostates so deceive themselves as to imagine that a mere Man was the Creator of all things? Noah, the Great Father of mankind appeared as a man, how could be then be placed by his posterity on the throne of the Most High and be worshipped and served rather than the Creator? Heathen wisdom found no difficulty here. It was true that the body of the Great Father of the present race of men was the body of a Man, but the soul which animated it was the Deity Himself. Afterwards the body of the Great Father was said to be the whole world in miniature, and hence arose the well-known pagan doctrine of "God, the soul of the world." Thus we arrive at one of the most important doctrines of Heathendom by which the ancient pure religion was corrupted, viz: Avatarism, according to which theory, the soul in man came to be regarded as God, while this inward presence of the Deity was supposed to be more clearly manifested in the bodies of rulers and benefactors of the human race, than in others. Thus the object of pagan worship ceased to be the true God, being deprived by these apostates of His Personality. That this doctrine of Avatarism is clearly the changing of Patriarchal "truth" into "a lie," will appear from the following facts.

We know from the history of Patriarchism that Jehovah the promised Messiah through whom sundry revelations were made to fallen man, frequently appeared to the ancients in human form. Immediately after the fall we are told in the narrative that Adam and Eve "heard the Voice of the Lord God walking in the garden, in the cool of the day." This language is peculiar; for Moses does not say that they heard the Lord God walking, but, that they heard the Voice of the Lord God walking in the garden. This Voice then is that heavenly Being who is styled "the Word" by St. John in the commencement of his Gospel, and who, assuming a human form from time to time, was the divine medium of intercourse between God and man. The Targumists agree in rendering this passage, "They heard the Word of the Lord God walking" &c., and the Jerusalem Targum paraphrases the sentence "And Jehovoh God called unto the man &c., by, "The Word of the Lord called unto Adam" &c. By the Word of Jehovah the ancient Israelites, as appears from the, Targums understood the great Messenger of the Covenant, who under the Christian dispensation is regarded as the Messiah, who is God incarnate. As a Voice therefore cannot with propriety be said to "walk," this passage must refer to that divine Messenger, the Word of God who appeared

in bodily shape,\* and conversed with Adam, Cain, Noah, and others, and Who was regarded as the Deity in human form.

Now each of these manifestations is precisely what in pagan language is called an Avatar, being regarded as a descent of the Deity to earth for the instruction and enlightenment of mankind. Further, it was well known to the primeval patriarchs, and through them to their posterity, that a descent of a more permanent description might be expected from the promise given at the fall, of a deliverer, who should be the offspring and "seed of the woman"; and the speculative amongst them were thus led to expect this manifestation in their own day. Hitherto the divine Messnger, having delivered his he avenly communication, either vanished from the sight of the beholder, or was received up into heaven; but now a more permanent manifestation was expected. This expectation was not without foundation in the patriarchal history, and seems to have been the expectation of Eve herself; for, when her firstborn Cain is born she exclaims "I have gotten the Man, even Jehovah Himself! + Eve evidently regarded Cain as the Messiah, the promised seed of the woman, and although she was mistaken, yet the saying was handed down to her posterity, and afterwards formed the foundation of grave error. Mankind began to expect, in accordance with the promise of a Deliverer, more permanent manifestations of the heavenly Messenger, who should dwell visibly on earth, and finally, as usual, return to heaven when His Mission was fulfilled. This true narrative of facts connected with patriachism was afterwards turned into "a lie," and Man, as an Avatar or incarnation of Deity was at last "worshipped and served rather than the Creator." Finally, as we know to be the case to the present day, every benefactor or ruler of mankind come to be regarded as an incarnation of Deity, and to be worshipped as a God. And when this deification and worship of Ancestors in preference to that of Jehovah was set up, the objects of that worship, by whatever names they might afterwards be called by the various succeeding nations of the earth, were undoubtedly the First Man, the great Ancestor and Father of the human race, and his family; Noah, or the First Man of the postdiluvian world being regarded as a reapearance of Adam, the First Man of the antediluvian world. Adam was an Avator, and his three prominent sons, mystically called his triplication were Avators, because the same divine soul, or the Deity himself, was suposed to animate each; and others, as times advanced were added to the number. Further, as all these Avatars

<sup>•</sup> See D. Davidson's Common in loco. Also, Fab. Vol. III. p. 609 and note.

<sup>†</sup> See Townsend's note on Gen. IV. 1.

were alike incarnations of the same Deity, they were naturally regarded by these speculatists as being a one yet many, many yet one;" which idea regarding the Gods is found in all known heathen systems. Hence also we are told, as Sir Wm. Jones states, that 14 Mahabads (Buddhas or Noahs) were believed to have appeared in human forms for the government of the whole world.

Now Adam, or the older Mahabad or Buddha fulfilled in his person the requisites necessary to constitute him an Avatar; for, Adam was born out of the Earth which was regarded as a Virgin before it was ploughed and manured. Here then was the "seed of the woman," (according to pagan notions), the incarnation of Deity, and the promised Deliverer; this theory being founded doubtless upon the exclamation of Eve on the birth of her first-born. All language at first must have been highly figurative, and that this figure of regarding the Earth as a virgin mother is not strained, appears from the remarkable saying of Job, "Naked came I out of my mother's womb, and naked shall I return thither." The patriarch was born from the womb of his literal mother, and he here represents himself as returning at death to the womb of a figurative mother, viz., the Earth, from which he expected to be born again into a better aud happier world. Further, Adam (or the older Buddha) was in this a type of the promised Messiah; for as Adam was born from the virgin Earth, so our Lord was born from the Virgin Mary, and was in reality that incarnation of Jehovah so long expected by mankind. "Adam," says a learned writer, "was born from the virgin Earth, having God for his father; Christ was born from the virgin Mary through the miraculous conception of the Holy Ghost. Adam was the husband of the universal great mother, Eve; Christ is the husband of the universal great mother, Church; and the marriage of the former is positively declared to be a type of the spiritual marriage of the latter. Adam was stung to death by the infernal serpent; Christ was stung to death by the same malignant being. Adam finally triumphed over it in the person of the second man, the Lord from heaven; Christ was that second man destined to repair the error of the first. Adam was a king and a priest; Christ was a king and a priest. Adam, if we view the antediluvian world, the postdiluvian world, and the future celestial world, as constituting three great days of Jehovah, died on one day, and will rise again from the dead on the third day; when like the pagan universal father at the close of the same period he will safely land on the blissful shores of paradise. Christ was put to death on one day, and rose again triumphant from the grave on the third

day after his crucifixion. In these statements, substitute the name of the First Man "Buddha" for the name by which he is called by Moses, "Adam" and the cause of the likeness between Christianity and Buddhism which has led infidel writers to derive the former from the latter, will be apparent. Buddhism is ancient patriarchism travestied, and hence its similarity to Christianity.

But, the First Man, and universal monarch, or Buddha, also bears the characteristics of Noah, his reappearance; for, says the writer just quoted, † "Adam was born from the virgin Earth; Noah was produced from his allegorical mother the Ark, without the cooperation of a father. Each was a preacher of righteousness; each dwelt upon the paradisiacal mount of God; each was a universal parent. If Adam introduced one world, Noah destroyed that world and introduced another; and as the actual circumstance of two successive worlds led to the doctrine of an endless mundane succession, each patriarch was alike viewed as a creator, a preserver, and a dissolver. Nor was their resemblance to the character of the Deity in another particular omitted. God is said to have moved upon the face of the chaotic water; Noah likewise moved in the Ark upon the face of the deluge; and Adam was both feigned to have performed a similar voyage from a more ancient world, and was viewed as floating upon the great deep in the larger ship of the Earth. Each therefore, like the Spirit of Jehovah was Narayan or he that moves upon the waters; and as the word which expresses that motion conveys the idea of the fluttering of a bird, the great father who is born out of the navicular egg. is described as a beautiful sylph exulting in his golden wings."

It is a "truth of God" that Adam appeared after the subsidence of a chaotic deluge of waters, and also that, in the tenth generation from him, Noah appeared after a deluge which destroyed a previous world. This "truth" the pagan speculatists "changed into a lie," by grafting upon it the theory of a constant succession of similar worlds, thus blending together chaos and the deluge, and consequently Adam and Noah. The First Man, therefore, according to this corruption of patriarchism, will always be found to be Adam-Noah. And in this theory the future pagan world was confirmed when the destruction of Sodom and Gomorrah by fire took place exactly in the tenth generation from the deluge by water. Adam begat three Prominent sons, and Noah came out of the Ark with three sons; both families appearing on the "Mount of God." This still more confirmed the pagans in blending these two families into one, and designating the three sons

<sup>•</sup> Fab. iii. 656-7.

the mysterious "triplication" of the great Father of mankind, viz., Adam-Noah. Thus again they changed the "truth" into a "lie," and rendered the Great Father eternal by his never-ending appearances at the beginning of each new world; they thrust this Avatar into the throne of the Most High, and worshipped and served this creature in preference to the Creator.

If Adam was a type of Christ so also was Noah, for, "Noah was the parent, the husband, and the son of the Ark; which at once was the great mother of paganism, and is a declared symbol of the Church. His entrance into it, and his liberation from it, doubly typified the burial and resurrection, and the baptismal submersion and emersion of Christ; whence these different circumstances are in Holy Writ perpetually spoken of by kindred terms; that, baptism is a death unto sin and a resurrection from the dead; while again the sufferings of our Lord are mystically described as a baptism of which all his apostles were designed to partake. Now Christ was buried on one day, and rose again on the third; agreeable to which his type Noah according to the ancient custom of a year being reckoned for a day, entered into his navicular tomb at the close of one year, remained in it a single year complete, and was liberated from it in the morning of the third year. This shadowed out the future humiliation and triumph of the Redeemer; but it also gave occasion to the imitative rites of Osiris, \* in which on the very same ancient principle of figuratively computing years by days, the Egyptian god was placed in his arkite coffin on the evening of one day, was bewailed as dead during the whole of another day, and was rejoiced over as restored to life on the morning of the third day. The liberation of Noah from the Ark, or his emerging from the waves of the purifying deluge, was attended by a remarkable circumstance, which entered very prominently into the Mysteries of the Gentiles; I mean the flight of the sacred dove, and it's descent upon the now baptized patriarch. This is largely shown by Bochart to have typified the descent of the Holy Ghost in the form of a dove upon our Saviour, when he emerged from the baptismal waters of Jordan; and to have further shadowed out the resting of the same blessed Spirit upon the Church, as the dove rested upon the Ark. He notices also with much propriety that as the rainbow (another mysterious symbol among the Gentiles) was the taken of God's covenant with Noah, so, with express reference to it, Christ is described in the Apocalypse as sitting upon a throne encompassed by a rainbow. It may be added that Noah was a king, and a priest, and

<sup>.</sup> The Egyptian name of the deified Noah.

a prophet; that he was pursued by a tremendous enemy \* figuratively represented as a great serpent; † that he finally prevailed over that enemy though it first occasioned his mystic death and burial; I that at the period of his new birth from the womb of his virgin mother, he dwelt during his allegorical childhood amidst herds of cattle; that he was an eminent preacher of righteousness to an irreclaimable world; and that, although of a mild and benevolent disposition, he was constrained to assume the stern aspect of a dispenser of God's vengeance and to pour destruction upon all those who were not sheltered by the protecting Ark. In each of these points he resembles the great father, whose character was transcribed from his character by the apostate Gentiles; but in each of them he likewise resembles the Messiah, whom he was eminently ordained to typify. Hence we need not wonder at the similarity of Christ to the principal hero-god of the pagans; || when traced to it's origin, it proves to be nothing more than the inevitable and natural consequence of the mode in which the idolatry of Babel emanated from ancient Patriarchism. §

Thus Patriarchism and Paganism had in common the doctrine of an incarnate God, and the Pagans in this respect turned the patriarchal "truth of God, into a lie," and setting up the man Adam-Noah as this incarnation, worshipped and served this double-charactered Man, rather than the true Creator of the universe. TEach system also held the tenet of a new birth, outwardly typified by water.

As to the Ritual of Patriarchism; from the slight glimpse of this given to us in Biblical history we learn that when the universal father Adam who presided over an entire world, was driven out of paradise with the great Mother of mankind, Cherubim were placed in a tabernacle at the east of the garden, or before the gate of Eden, to guard the way to the tree of life. These Cherubim we may conclude remained in the position in which they were placed until the era of the deluge, as there is no mention of their removal. As to their form Moses tells us nothing, but this must have been well known to the Israelites at the time of the Exodus as appears from the fact that those who were ordered to make Cherubim for the tabernacle in the wilderness received no special instructions concerning their form, neither did they ask for any. Their form was also well known to the prophet Ezekiel, who having described the appearance of the living creatures which he saw in a vision, adds, "and I knew that they were the Cherubim" (Ch. x. 20). From this prophet we learn

<sup>.</sup> The Deluge.

In his Ark or coffin.

<sup>§</sup> Fab. iii, 657-8.

<sup>†</sup> Typhon.

<sup>||</sup> E.gr. Buddha.

that their predominant shape was that of a bull, from which arose a winged human body, surmounted with the faces of a man, a lion, a bull, and an eagle. Such remarkable sacred hieroglyphics as these could not easily be forgotten, and consequently all along the line of paganism we not only find that the man, the bull, the lion, and the eagle are esteemed sacred, and were frequently venerated separately from each other, but also that the pagans constantly venerated monstrous combinations exhibiting various animals joined together in one form; e. gr. the dog Cerberus had three heads with the body of a serpent. In Greek mythology he was the assistant to Pluto; and in the Egyptian, to Serapis or the infernal Osiris or Noah; in both he is said to inhabit Hades or Tartarus, i.e. the gloomy interior of the Ark into which the Great Father Osiris or Noah descends. The First Man was eventually confounded with these hieroglyphics, and hence we read of Gods with the head of an Ox; and the Ox has always been sacred to the chief God of every pantheon.

The last perversion of Patriarchism which I shall mention refers to the formation of woman. The old Patriarchs were perfectly well aware of the manner in which Eve was formed from the side of Adam, just as Moses relates; but this simple truth was perverted by the conceited scientists of Babel. As the woman was originally separated from the First Man, the latter was pronounced by these savants to have been created androgynous, or both male and female; and hence, as this great father and ancestor of the human race was deified and worshipped "in preference to the Creator," this universal ruler of both Gods and Men, the chief God of every Pantheon, has always been regarded by his votaries as being both male and female. Thus the most simple "truths," of Patriarchism were, by these conceited speculatists of Babylon turned into "lies" and they themselves, "professing themselves to be wise," only exhibited their own ignorance and depravity, and became fools."

that their prodominant slope was that of a ball, from whi

#### EARLY REMINISCENSES OF FOOCHOW.

BY REV. STEPHEN JOHNSON.

IN August, 1846, by direction of the American Board, myself and Brother L. B. Peet and family, left Bangkok, Siam-long our joint field of labor among the Chinese emigrants there-and by way of Singapore, came to Canton, where we were cordially welcomed by our missionary brethren, Messrs. Bridgman, Parker and Williams. In leaving Bangkok, we left behind us dear missionary brethren and the graves of loved ones-on my part that of two children of Maria, and that of my dear wife, Mary, who left me for her better home on the first of July, 1841, eight months after our marriage. As I had long been familiar with the Amoy dialect (though latterly studying and preaching in the Hakka), I expected that I might be stationed at Amoy. In conference, however, with the Canton mission, I learned that, on their part, there was a strong desire that a new mission should be opened by the Am. Board at Foochow, a great and central city, destitute of the Gospel and yet one of the five free Ports. The thought of entering that new and vast field had not as yet so much as crossed my mind. The brethren for some reason fixed on me as a pioneer missionary. But I felt that the going thither was a serious and solemn undertaking, considering my then feeble health, the incipient raising of blood at Canton, which led me to think my end might be near, and my feeble, broken voice, as being ill adapted to the learning of a third and difficult dialect of the Chinese. Added to this was the recent popular uprising in Foochow against foreigners, in the persons of the opium dealers, whose property had been destroyed and lives endangered while in the city.

I could not but feel that an attempt to enter that field and commence there a Christian mission was a hazardous, if not an impracticable one. Difficult it must be. I must also enter it alone, without even the presence of a wife, to create in my behalf some little degree of popular sympathy. But there was this alleviating consideration, that if I perished, I would perish alone, without involving others in suffering and sorrow. I had no rational expectation of there meeting with anything better than a cold reception, if not violent opposition. Then too, on my entering the city, I must find

<sup>• [</sup>These reminiscences came to me in the form of a letter, which explains the personal allusions made by the writer. He is a returned missionary, now 76 years of age, and is residing with his wife (formerly Miss Selmer of Miss Aldersey's school in Ningpo) at Governour, N. Y.—C. C. Baldwin].

myself unable to hold any communication with a strange people except in the language of signs, or through the medium of the Chinese character. I anticipated myself, as among a dense multitude of idolaters, an unprotected stranger, without home, or a single friend to sympathize with me or lend me a helping hand. But I expected then a short life and felt that the introduction of the glorious gospel into Foochow was well worthy of its early sacrifice. In view of the greatness of the field, its utter destitution of the gospel, its perishing need of it, and the command of Jesus to preach it to every creature, coupled with His promise to His disciples of His perpetual presence with them—in view of these things I was constrained to put my life in my hands and go forth from Canton, not knowing the things which awaited me.

I set sail for Foochow, via Hongkong, accompanied by my pious Chinese teacher, whom I brought with me from Bangkok. After a brief detention in that city, we started for Foochow via Amoy: but on that very day we were overtaken by a storm close under the island and driven upon concealed rocks, from which with great difficulty we escaped with serious injury to the vessel. Amid the tempest, by the sudden shifting of the boom I was struck and hurled partly over the railing, and had not the captain caught me by my feet, as I hung partly suspended over it, I must have been swept into the angry deep, probably to sink and rise no more. But Jesus in mercy spared me to finish my appointed work. The vessel was so much injured as to necessitate its return to the city for repairs. For me it was well. I was so seriously injured by the accident as to make me temporarily a cripple. Rev. Dr. William Dean, formerly of the Baptist mission at Bangkok, a beloved brother who preached at Mary's funeral, received me into his house and treated me with brotherly kindness. He is now at Bangkok again. The necessary repairs of our small vessel detained us some time in port, after the the complettion of which we again set sail for Foochow. I was still quite lame but felt that I must proceed on my mission, trusting in God for grace sufficient unto my day. My beloved Chinese teacher left for the shore (just after the ship set sail) to recover clothes left behind and I did not see- him again, until shortly after my arrival in Foochow, the vessel not awaiting his return. My lameness compelled me for some time to remain in my berth, so that I could take little notice of our progress up the coast. Our vessel was a small opium craft, armed with a heavy gun on a pivot amid ships, and our passage was a rough and dangerous one. The crew were Lascars, one of whom was thrown from the boom into the wild ocean amid the raging

waves, and perished in the waters. In our perilous circumstances, no help could be given him amid his struggles for lift among the billows, and we were obliged to leave him behind, ere he sank to rise no more.

We ran into Amoy and there I once more met with congenial spirits in its Christian missionaries. But our visit was a very short one. Death has since made great changes in that mission. The beloved Pohlman and Doty have both gone up higher and the work is carried on by other hands. On the 19th of December, 1848, Rev. Mr. Pohlman left Amoy with a feeble sister for Hongkong. He reembarked for Amoy Jan. 2nd, 1849 in the schooner Omega, and on the morning of Jan. 5th she struck on Breakers Point, about half-way to Amoy. The sea rolled over her, and Mr. Pohlman and several others were drowned by the capsizing of the boat in which they hoped to reach the shore.

Leaving Amoy we reached the mouth of the noble and beautiful Min on the 1st of January, 1847. On my way up the Chinese coast, its denuded and rocky hills and highlands, to my eyes, gave the appearance of a country hoary with age, with little indication of its inland fertility and thorough cultivation and dense population. I could not then appreciate the beautiful isles at the river's mouth, since familiar to me but still more so to you and other missionaries, and so justly valued now as a health resort during the hot season. On the 2nd of Jan. 1847, I book boat and baggage and sailed up the river to Foochow. My boatmen were not a little alarmed at one point in their progress upwards by the apprehension that we were being pursued by pirates and forthwith made all possible haste to escape Probably it was a false alarm; but the subsequent attack on brothers Fast and Elgquist on this river and the murder of the former and narrow escape of the latter show that then its navigation by the unarmed and feeble was not safe. My passage up the Min to the city gave me my first vivid impression of the great fertility of the alluvial plains on either side of it, and of the laboriously terraced and carefully cultivated hills on their borders, the like of which I never before had seen, and of the manifestly dense population, all struggling for life, amid the deepest moral darkness.

My first resting place, on my arrival in the city, was in the house on Tongchiu # [between the bridges] belonging then to Capt. Roper, but subsequently the house of Brother Peet. I was kindly allowed a home there by him. He was there only occasionally, his vessel being anchored at the river's mouth, for opium was then in China a contraband article, and his business required his presence in

his ship. Though I could not approve of the business in which he was engaged, yet I could not but gratefully appreciate his kindness to me, a stranger in a strange land. What could I. in my peculiar circumstances, have done without his gentlemanly hospitality? The Lord, through him, provided for me a temporary home unanticipated. On the following day, January 3rd, I passed on foot through the crowed and busy street, leading from Tongchiu, over the massive stone bridge (your feet and mine have since so often trod) to the city proper, your present home; and called on the then English Consul at this port, Mr. Jackson, and was very politely received. His treatment of me was invariably gentlemanly and kind, and to his pleasant home on Wu-shih-shan I often went for council and social enjoyment: for, aside from an occasional meeting with Capt. Roper and one other gentleman of like occupation, the Consulate was the only place in Foochow, in which for eight months I met with one who spoke our mother tongue. Unlike the other free ports in China, no foreign merchant had yet settled in business here. The Christian missionary was, in the good providence of God, ordained to be the first permanent foreign resident in the city and so continued until after my departure in December 1852-how much longer I know not. Thus, it was not the presence of the enterprising merchant that attracted to it the missionary of the Cross; but, we may rather say, the advent here of Christ's messengers, who came to give rather than receive, by their presence and reports, were an encouragement to the subsequent entrance into Foochow of a large mercantile community. In other words, the priceless gift to this people, then sitting in darkness and the shadow of death, preceded the advantages of trade with the resident foreign merchant. The latter came not to impart eternal life through the gospel, but in the hope of earthly gain. How often has the gospel been the precursor and the handmaid of commerce! When China with its three hundred and fifty millions shall become thoroughly Christianized, and rich in proportion to its increased knowledge and true piety, who can calculate how vastly more profitable, commercially, it will be to the rest of the world! Godliness hath the promise of the life that now is, as well as of that which is to come. What intelligent man knows not that the great mass of the people in all heathen lands are miserably poor? Such can not be the merchant's most profitable customers.

My feelings on my arrival in Foochow, I think, were much like that of the apostle Paul in Athens, at the sight of the whole city given to idolatry, but I could not, like him, in its temples and on its streets proclaim the folly of idol worship, and preach Christ and

the resurrection. My lips were sealed. My first work after my arrival, in conjunction with securing a permanent home and learning the Foochow dialect, was the exploration of this great field, to the end that I might be able to make a faithful and truthful report of it to the Am. Board, and through it to the churches, in the hope that soon a goodly number of missionaries might be sent thither to preach Jesus to the perishing hundreds of thousands, by whom I now found myself surrounded, with none to aid me in the great work of making Him known. The hope of doing this was the grand motive of my coming hither: for with feeble health and broken voice, and the probability of my remaining days being few. I personally could hope to do little in the way of lifting the pall of moral death resting on this city and its surrounding districts. Such a report I then endeavored to make. Not that I was as well qualified for the work as many of my successors here now are. The Lord entrusted me with it and I acted according to the ability which He graciously gave me. I longed to give the Christian world some feeble impression of the vast numbers here perishing for lack of knowledge, the accessibility of the field, the encouragement to sow therein the good seed of the gospel, and its claims on the prayers and efforts of the churches, as being the only one of the great five ports, into which the Christian missionary had hitherto failed to enter. This Report was published in the Chinese Repository at Canton, and (in part at least) in the Missionary Heraldhow widely elsewhere is unknown. But subsequently, in the light of cheering facts, I had the comforting assurance that my appeal to God's people in behalf of Foochow was not in vain in the Lord. Of the extent of its influence you now in this field are probably better judges than myself. I have always regarded my poor self, as a very humble instrument in the Lord's hands for the fulfillment of His purposes of love to that people. To be a pioneer missionary there did not enter my mind when I met my Canton brethren. The Lord led me in a way which I knew not. In my youthful and most solemn consecration of myself to the service of Christ on heathen ground, even before I began my academical studies, I thought of the Sandwich Islands, or the West Coast of Africa, as perhaps to be my future field of labor and early grave, for I looked not for length of days. But God far otherwise appointed. I yet live, am now on the verge of 76, and shall die at home in all probalility and here be buried. In His dealings with me before and since my return, He has humbled every high aspiration and laid me low. Most of those whom I knew and loved, as missionaries in Siam and China, have preceded me to heaven-most of whom were much younger than myself.

I chose a secluded house in Tongchiu as my home, deeming it prudent to make very little display, lest I might awaken a popular rising. I went softly to work in the study of the language and in other labors, wishing that the way might remain clear for future laborers. So soon as my small house was ready for occupancy, I entered it, and, with my venerable Chinese teacher, I in good earnest entered on the study of the Foochow dialect, which I found to be widely different from both the Amoy and Hakka dialects in which I had preached in Siam. The state of my voice was a serious obstacle to accurate and rapid progress, requiring, as you know, the constant reading aloud, as well as speaking with the teacher, in my own case peculiarly difficult and laborious. But my early acquaintance with the general laws of agreement and difference, between the characters, as read and spoken in the Amoy and Foochow dialects, was an important aid to my memory: and my previous knowledge of the forms and significations of the characters was a still greater help. It was not as if I had been altogether a stranger to the genius of Chinese enunciation. Two languages may very widely differ, and yet a knowledge of the one be a great aid to the acquisition of the other. After a few months study. I was able to converse with the people on common subjects and to begin family worship in Chinese, including the reading of the Scriptures in the yulgar language and prayer in the same. After a few months I opened my house for Christian services in Chinese on the Sabbath, and often had about as many hearers as could be seated—from 30 to 40—and usually there was silence, and a respectful and serious attention to the preached Word, more so than is, or formerly was in the wayside chapel.

In about six months after my arrival, I secured a house at A-to F I [suburb of Foochow], perhaps one and a half miles down the river from Tongchiu, amid a dense population, and therein began the preaching of the Word on week-day evenings. The house was usually crowded, but the noise and disorder were such at first, that prayer was not attempted. My old teacher accompanied and aided me in these services. Finally, I was dissuaded from holding evening services here by information from my teacher that my life was threatened. A Chinese school was opened under encouraging circumstances. I engaged largely in tract distribution, in doing which I was at times almost violently kept, by the anxious and eager multitude seeking to snatch the books from my hands. My labors were confined to no one locality. The effect of these my early and imperfect efforts God only knows. I can only say that I sowed in hope, but by reason of my imperfect knowledge of the vulgar language, and the people's

ignorance of the gospel, I greatly feared that I was little understood by the multitude. It was not with me as to capacity of being understood, as it would have been, had my missionary life begun in Foochow in my early manhood, like that of my younger brethren, my successors in the mission, some of whom have since grown old with the people, and in language become assimilated to them. These my earliest efforts in the way of Chinese evangelization in the suburbs of the city, except as a missionary reminiscence, are hardly worthy of mention. Under that head, can hardly be classed my later labors and that of my successors in the mission, like dear Brother Peet's in Tongchiu and neighborhood; Brother Cummings' on the hill (on which stood his house), your own just beyond the great stone bridge in Nantai and elsewhere. All these, so far as my cognisance extends, were the initial of our Christian labors, and but the glimmerings of the long years of toil that have succeeded them, and brought forth much fruit to the praise of divine grace. Brother Doolittle of precious memory, who still lives, but in feeble health and almost worn out by his various and arduous labors, began a good work at a later period. I have just heard from him, through his wife: for great debility and loss of memory disable him from writing, and nought but entire rest from care and labor gives any hope of his restoration to health and of the prolongation of his useful life.

Among the more pleasant recollections of missionary incidents, previous to my return, is the fact of having early secured a missionary cemetery, with the co-operation of Brothers Peet, White, and Collins, one half of which belongs to our mission, the other half to the Methodist mission, though it cost me the loss of my old teacher, in consequence of his important agency in securing the lot and drawing up the writings, by which it was understood it would be held.

The local government took umbrage at the purchase and summoned to my house the original owners of the land. They were filled with alarm at their action in the matter; but, nevertheless,—though, as I think, the writings had to be surrendered—the plot was secured to us in perpetuo, as a burial for our dead. There now sleep four dear missionary sisters, Mrs. Doolittle, Mrs. Peet, Mrs. White, Mrs. Wiley, and several missionary children. All await the resurrection morn, when Jesus shall reanimate their dust. To you and many others this beautiful, retired spot, with its large, overhanging shade-trees, is dear. This was the first foreign cemetery secured in Foochow, a mission cemetery, and may be regarded as a sort of pledge of the perpetuation and ultimate triumph of the gospel in that great field. The ground is held by the dead, and by Him who guards their sacred dust.

On the 7th of September, 1847, Rev. L. B. Peet, my beloved missionary associate in Siam, after having stopped for some time in Amoy, arrived in Foochow, and with him came from that city Rev. Messrs. White and Collins of the Methodist Episcopal Mission. My house was his home and that of his family, until our Methodist brethren vacated the house on the river, which he subsequently entered. On the 7th of May 1848, it was your privilege, together with Rev. Messrs. Cummings and Richards, to reach us. Again my loneliness was relieved by your and Mrs. B's presence in my house. To me it was no small privilege for a season to grant a home to dear missionary brethren. I enjoyed your presence until a larger and pleasanter house, was open for you in proximity to Brother Peet and family. The next and last of our mission, to make my house his abode. was Rev. Wm. Richards, son of Rev. Wm. Richards of the Sandwich Islands' mission. His presence with me for a short time was much valued. You knew his great worth, and his great promise, as a missionary. His progress in Chinese, during the short time God spared him to us and to the Chinese, was remarkable, and, ere he left us—soon to die—he accomplished a good work in securing to our mission Ponasana, subsequently our home and that of Brother Doolittle, finally of Brothers Hartwell and Peet. The ocean became his grave off St. Helena, for from hemorrhage of the lungs, with which he was here attacked, he never recovered. On the 5th of June, 1851, his spirit fled from its frail tenement to be at home with Jesus. This brother was the first to fall, or rather to rise to heaven, of our mission and you and Mrs. B. are the only early members of it now in the field. But, thanks be unto God! others have been sent forth to fill the places of those who have entered into rest, and of returned survivors, whom probably you will see no more in this world. On that blissful shore, whither we hasten, death cannot reach us, and no stormy ocean can divide us from each other. Though so widely separated, I trust we are still one in heart, devoted to the same good cause.

Just on the eve of our departure for America, we were, for a few days, one household in the house built by me on Ponasang. This occurred in December, 1852, six years, wanting a few days, from my arrival in Foochow. To me it is no small pleasure, the remembrance of having ministered to brother missionaries on their arrival in the field. God sent me before them to provide for their comfort on their landing in a heathen city. May Jesus remember me in the great day, as one who had ministered to a few of His brethren in their time of need.

In closing this long letter, I cannot refrain from alluding to the many precious seasons of united Christian communion, which in Foochow I enjoyed. Up to the time of my departure the three missions continued in mutual christian love, in a Sabbath service, and at the Lord's table. The Lord grant that, among you and among the native christians of the three missions, the same spirit of christian love may ever prevail, to the glory of God our Saviour, and to the rapid advancement of His kingdom in the midst and around you.

These my Early Reminiscences, of course, are but a very imperfect exhibition of personal incidents, and are a still fainter portraiture of the experience and history of my brethren in the field in their early sojourn therein. I regret that I have occupied so much space in my historical remarks. I seem to lack the talent of condensation of thought. I am so dissatisfied with his letter myself, as to be in much doubt whether my missionary reminiscences can be worthy of a place in the Chinese Recorder or suitable for it. If you and your mission think so, you are at liberty to publish them, but I shall be well satisfied if the reading of them is confined to yourselves. I rejoice to know that they relate only and faintly to the initials of the great and good work, which has since, by able hands, been wrought, and so much blessed in the conversion and sanctification of souls in and outside of the city. When you compare what has been done with what yet remains to be done, ere the hundreds of thousands by whom you are surrounded are Christianized, you doubtless regard your work as just begun, and deeply feel your need of being endued with power from on high, and of the absolute necessity of the wonderful effusion of the Holy Spirit to quicken the inert, perishing masses, which throng the city and surrounding country. More laborers you need; but the great, the pressing need is the almighty and all pervading influence of the Spirit of the Living God. This I felt when with you, but not as I should have.

When I bade you farewell in 1852, about six years from my entering the field, so far as we know there had not been one convert from heathenism to Christ, but now Chinese christians in the three missions are numbered by hundreds, if not by thousands. The power and grace, that are equal to the conversion of one soul, are also equal to the conversion of China's hundreds of millions of perishing souls. God' is not straitened in His gracious work. It shall advance until the kingdom and the dominion and the greatness of the kingdoms under the whole heaven shall be given to the people of the saints of the Most High, and all dominions shall serve and obey Him. Glory be to His name. The Lord hasten His spiritual reign on earth.

My pious teacher, whom I baptized in Siam (to whom I alluded as having started with me for Foochow, but was left behind at Hongkong,) came to me soon after my arrival at F., but by my advice went to Amoy, where for years he was a devoted evangelist, and finally, in May 1853, was beheaded at Chiang Chan by the imperialists, on suspicion of being associated with the Tai-ping insurgents. He was the first Protestant christian martyr. I trust that I did not in vain early consecrate my life, my all to the missionary work, though it is 26 years since Providence recalled me from the field. But He did not call me hence till I had fulfilled the mission for which He sent me to Foochow. It was my happiness to leave you all in pleasant circumstances, and with great prospective usefulness. My hopes in regard to christion missions there have, I think, been more than realized. My record of life and labor in your field is written on high and cannot be reversed. It will be revealed more fully at the great day.

#### THE BOOK LANGUAGE.

By REV. C. LEAMAN.

THE book language of China, if not the very oldest, certainly is one of the oldest languages known among men. And still it is a living language, and plays an important part, almost an exclusive part among this great people, comprising a large portion of the population of the earth. In its character and form, it is worshiped by more than the number of those who worship the only living and true God. It is mysterious in its origin, grand in its antiquity, and wonderful in its conciseness, and doubtless it will always be a study and wonder of the world. But there are plenty to speak its praises, I wish only to consider its comparative value as an evangelizing agency in China.

Now I take it, all will agree that the language we should use in our work, first of all should be a universal language, if possible; one that can be read in all parts of the Empire, and as far out of it as may be.

Second.—It should be a developed language, if there is such an one. One that is capable of expressing the divine truth in the best possible manner.

Third.—It should be a definite language; that is, what is written should be written, and as far as possible no two meanings should be able to be taken out of it.

Fourth.—It should be an easy language in every sense of the term; easily learned, easily read, easily understood.

Fifth.—It should be, if possible, the very tongue of the people which is spoken in all its streets and throughout all the houses of the Empire. This last characteristic, if it can be secured, makes the best language for our purpose. And if there are no insurmountable difficulties in the way it should be the only one used. That is, the Bible should be in every man's tongue in which he was born. More particularly, the Bible, if it were possible, should be in the dialect of every man in the vast Empire. I will not take, at present, anything from this statement. Literally, it may not be desirable for various and good reasons.

I think there is no one on the mission field, or elsewhere, who will object to these as being the marks of the language, we, or any evangelizing body, should use, if it were possible to secure one with such characteristics. So obvious are these remarks, that I will not stop to explain them further. The Bible Christianity, in reformation and evangelization, always taken these statements as axioms.

Now the questions arises, Is the book language of China such a language and is it desirable to use it in our work of evangelizing this great people? Should it be used in translating the Bible, in our schools, tracts, newspapers, and what not, with which we wish to instruct the people? Well, in a certain sense, the book language of China is more a universal language than any other on the face of the earth. That is, it is the written language of more people than any other on the face of the earth. It is also capable of expressing, in a certain concise way, all the thoughts that may be desirable to express in it, and it is capable of developement to any extent. But in any further marks of a language suitable for Christian Work, Christian work I say, for I will speak of no other, it entirely falls short. When you have said this you have said all. It is not an easy language. It is not always definite, and it does not pretend to be the spoken language of the people. When you have given it universality, and that in the sense I will explain below, you have said about all that you can say for the use of the book language of China as an instrument in Christian evangelization.

But I will try to state the case fairly, for this brings us face to face with a question, which here in China, is as stubborn as the superstition and idolatry. As you enter a temple you are met by two immense idols, one with a hideous frown, and the other a simple smile. Hence their name property Ilang-Hah Rh-tsiang, The Two Frowning-Laughing Guards. So this question has its frown and smile,

its black and white and no material advantage will be gained if we consider the frown and disregard the smile, nor again if we look upon the smile, overlooking the frown. For the story goes that these frowning-laughing ones in ancient times guarded the entrance to heaven. In more than a figurative sense, this great question of the use of the book language in our work, guards the entrance to the true bliss for millions and for myriads yet unborn and because at its portals there are the frowning and laughing ones, we need not fear to enter the temple of truth, knowing whatever smiles or frowns may be at the entrance yet within is the abode of peace, the temple of The Living God.

The use of the book language of China is exceedingly limited, and comparatively worthless as an evangelizing instrument, outside of eighteen provinces. But within those limits it may claim universality, and there, at most, its use as a desirable, efficient instrument ceases. It is then universal as to three or four hundred millions of people, which is certainly a grand thought and inspiring to anyone who puts a word into it. But we must consider in what sense the book language is universal in order to determine how far it is useful as an evangelizing instrument. Three considerations will help us to determine in what sense the book language is a universal language: How many can read and write it? How long were they in learning to read and write it? Who are they who have attained unto this proficiency?

Now as to how many can read and write the book language in any elegant way, there will be different answers according to the class of readers and writers considered, and the experience and prejudices of those making the conjecture. For it is but conjecture, but still the truth can be approximately reached by comparing estimates, by experience in mingling with the people, and by calculations from ascertained facts.

Reading and writing Chinese, it must be remembered, are not what reading and writing are in any civilized country with an alphabetical language. In the sense that we say that in America every body can read and write, there are the fewest number of the Chinese, who can read and write It must be remembered also, that in China an education consists almost entirely in learning to read and write their books. That is, they are able to read and write just in proportion to the degree of the education they have attained, while that is not the case with us. It is not the university men, alone, that can read and write, but, on the contrary, the ragged boy, unfamiliar with schoolroom arts can read and write verses, which live and edify the coming

generations. But in China you can prove a man's literary degree by having him write a half page, or read any certain portion you may give him; you can tell the extent of his education by the number of characters he can correctly pronounce and read if found in a book. And so it may be fairly said, that a man who is not prepared to take the second literary degree in China, does not know how to read and write the book style, in the sense we speak of being able to read and write in our own tongue, that is to be able to read books or newspapers or what not, and to write all he may desire. So in this sense the readers and writers in China may be, by a large estimate, numbered by one in three or four hundred, or by a million or so in the whole country, and this, by an estimation, we may get at pretty fairly. There are about one hundred thousand who go up every three years to their various places to be examined for the second literary degree. Now supposing that this one hundred thousand was an entirely new hundred thousand every three years, and that none of them died for the space of sixty years, we will then have of those of this degree, two millions, which includes all the men in the country who are properly worthy of being called literary men, that is, men who can pronounce the words and tell the sense of the reading in the way that readers in English can do the same. But a more just estimate of this literary class will be found by taking the half of this one hundred thousand who go up to be examined every three years. For they are not an entirely new party every year, but among them are some who go every year through a life time, and many go often, and besides those who get the degree are but a thousand or so, while those who are worthy of it are certainly not more than one half of the whole number, and since men on an average do not live to be quite sixty, the two million constituting this literary class may fairly be cut down to one-fourth, making one in eight hundred or a thousand of the whole people, who in a certain degree, have reached the literary attainment which, among ourselves, we denominate the art of knowing how to read and write our own tongue, that is one who is able to read the books that are printed and the writings he may meet. We cannot say, for myself I do not believe, that any outside of this number have mastered the art of reading and writing the Chinese tongue as met in their books. But their is still left a student class, more numerous than these, who in various degrees of merit after a long struggle, have attained to the first literary degree, which I have heard compared to our A.B. class of graduates at home, which certainly gives a very erroneous impression. It really has no comparison with our literary degrees at home, in Europe or America, that I am acquainted with, and in the know-

ledge of their book language does not compare with a boy at home entering a grammar school. This class can be less accurately estimated. But in the absence of any statistics the number may be approximated. since all who try for the second degree must necessarily have passed the first. It would seem a large allowance to say, that only one in five or six try for the second degree. That would make the number of those who attain to the first degree five or six times as many as those who try for the second. That is; counting the population at four hundred millions, there are five or six millions, whose attainments are very superficial, being perfectly barren of everything which among ourselves we call knowledge, and as to reading their own books are far from satisfactory, since they only know to a certain extent, five or six thousand characters. Then there is still another class, comprising those who make a show of being students, but for lack of ability and other reasons, have never taken the first degree. They teach school and live in all kinds of pettifogging ways. From this class, mostly, come our teachers. They know from three to five thousand characters in a certain way, and as a whole are very unsatisfactory in reading any book given them, and as to writing they have to be watched and corrected on every page. But few of them can read any difficult book, and a very small portion of them can read such a book as "The Evidences of Christianity. How many there are of this class it is very difficult to say, but certainly they will not reach the number of one in thirty or forty of the people making ten or fifteen millions. All of these cannot be said to be able to read and write, in any proper sense of those words. But still in this connection we are willing to have it said that even this class are able to read what is printed in the good book language. And then there is still left another small sprinkling of shop-keepers, artizans and women, whom the Chinese say themselves cannot read at all. But still there are some of these, who, having been in good circumstances in their youth, or by various means, have learned some few characters, and can read some of the book, and some can even read a considerable of the book. Now counting these with the class mentioned above, they will not, in all, number more than one in twenty or twenty-five of the people.

In answer then to the question, How many of the people can read and write the book language? We would reply that different answers have to be given according to the class of the reader considered. That of the class whom the Chinese themselves consider perfect in reading and writing anything whatever, the number is exceedingly small, and may be numbered by tens certainly by hundreds, in the

whole Empire, and even these do not know ten thousand different characters. But of those who can read and write well and have gone so far as to be worthy of the second literary degree there are probably six or eight hundred thousand in the Empire, at the present time. But we have agreed to say, supposing that China has four hundred millions, that one in three or four hundred can read and write the book language. That those of the first degree who can read tolerably well, there are five or six times as many, and of the remaining ones who can read in a good, bad or indifferent way will not swell the whole number of the readers of the Empire to more then one in fifteen or twenty, and certainly one in ten is a very large estimate which we will accept for our present purpose. That is, of our books written in the elegant, concise book language there is one in ten of the people who is able to read them, in the different ways spoken of above. This I presume all will say is too large a proportion, but still we will leave it at that, for we have no desire to exaggerate.

The time that a Chinese student is learning to read and write is also a matter of great importance determining how far this book language is a desirable evangelizing instrument. And this question also is one which requires different answers according to the kind of reading and writing you speak of. If the second literary degree be the standard you can calculate twenty or more years. If the first literary degree is considered, then from ten to twenty years will be required; but if only a superficial knowledge of the character, and imperfect reading and writing are required, then fewer years, according to the ability of the learner, and the degree of attainment in reading. The general custom is for a boy six or seven years of age to begin, and then for three years he memorizes characters, and is supposed to know nothing of their meaning, but only to be able to repeat them in the order he has learned. At the end of three years the string of characters he has memorized are explained to him, and so it depends upon the ability of the boy if in five or six years he may be said to read and write a little. So to read our very common wenli tracts, you must give to a boy seven to ten years to be able to read them in any satisfactory way. That is, a school boy must be twelve, fifteen or more years old before he can even pretend to read a Christian or native book in the good book style. The bearing this has on the book style as an evangelizing instrument is very apparent, and is exceedingly important to be borne in mind in our consideration of the book style as desirable in our educating work.

The reasons for this wonderful impracticability of the book style, are the Chinese methods of teaching, coupled with the difficulty of learning so many different characters. But we believe the greatest difficulty, is in the fact, that the book is so different from the tongue of the youth that it is pratically learning another language, and this is so involved in new and difficult characters, that the learning of their own book style is more difficult and requires more time than for an English boy to learn both the Latin and Greek languages, or even one of their number. One thing is certain that a Chinese child can be sent home, and taught English and given quite a valuable education, including a knowledge of the Latin and Greek languages, in the same or less time than he would be able to understand or read in any satisfactory way, the book language of his own tongue. I have known of a young man who had been in America, but seven years, who could speak the English very well, and had received through it quite a good academic education, while if he had remained in his own home, and labored hard, in the same time he would not be able to read and explain their own most familiar books, no not the first book he memorized as an infant scholar, nor write a respectable composition in the book style, not to speak of his being perfectly void of all thought or learning which a boy should have after seven years of training. This matter of the time it takes to learn the book style is of vast importance in determining its value as an evangelizing instrument.

And still another important consideration will help us to determine the value of this style as an agency in our work, and that is the moral condition of those who have learned to read and write this book style. Who are they? What are they? This answer also depends upon the grade of education considered. For it may fairly be said that his teachableness and acceptivity of the Gospel, is inversely as the degree of the education of the individual. And their obstinacy and impenetrability is directly as the number of characters they know and their ability to read and write their own admired book style. For in proportion to their education they have set to their seal that God is a liar, and that His ministers, and foreigners generally are but imps. They are the source of all our trouble in China. They are the ones who instigate mobs and cause some to be beaten, stone some, spit on and abuse others. They are the only ones who can and do write placards against us. They are that class who tear down and burn our houses, and bring the inmates before mixed courts and foreign ministers to be rebuked and told to do so no more. This zealous, persistent, ignorant and devilish opposition is well known to all of us, and is caused and fostered by what they

term learning, which, like all unsanctified learning, is deceptive and devilish. A literary pride of heart developes from the fact that they know a few characters, not essentially different from that state of heart which we see arising from the fact that we know a little about the universe. These know enough to write a flaming placard to set on fire the ignorant multitudes, who, awed by the supposed learning of these ignorant ones, are stirred up into ferocious mobs, while otherwise they would be an innocent and tractable crowd, welcoming the glad tidings and rejoicing that the mesengers have brought unto them a knowledge of the living and true God. There are a few exceptions to this dark picture of the readers and writers of the book style, but not enough to save them from the charge as dark and awful as any one chooses to put it. It is these so-called "educated classes" after a period of fifty years of labor among them and for them, who are called "The best society in the land." Yes they may be after the manner of this world, but not after the Gospel we preach. They are nothing but the great wall of China, which separates the Middle Kingdom from the rest of the world, from knowledge, from civilization, from Christianity, from eternal life. And in our estimation of the book style as an evangelizing agency. I say this is a very important factor for our consideration, that all those who can read and write it are in one solid phalanx against the Gospel which we preach.

We say then that if we consider that there is only one in four or five hundred of the people of whom it can be really said that they can read and write the elegant, concise book style; and that there are five or six times as many more who are tolerably able to read and write it; and that there is still another class who can but very imperfectly read or write anything that may be given to them; making in all not one in ten who can be said in any way to read the book language; and knowing that to learn in this best manner is a severe task of twenty or more years, and even in the most surerficial way is a matter of eight or ten years work, and, as added to this is the fact that this learning only makes them less susceptible to the truth, and makes instigators of all manner of evil and superstitions among themselves, and opposition to the gospel, which is most desirable that the people should know, we say in consideration of these facts, and who can deny that they are facts, we are enabled to understand how far the book is a universal language within the eighteen provinces, and how far it is available as an agency in our work of evangelization.

But as an instrument in our schools and Churches the book style still more signally fails. Behold the folly of reading the book version of the Scriptures before the people, or of singing in this unknown tongue! How can the people exhort one another in it, and how can those who hear say, amen? But it is said in reading it is translated into the spoken language. Well then you have every man his own translator of the Scriptures, and we know how, for the most part, this task must be performed. In doing so you have practically the Latin read in the Churches, and every pastor dispensing as he pleases to the sheep of his fold. It seems to me that the book breaks entirely down here, even where the colloquial is the hardest to deal with. There are some who would even defend this reading of the book, and make a show of some very good reasons. But, my dear brother, surely you are not going to argue that it is as good to read the book even if well translated, as it is to read a good colloquial version! Was the Latin version as good as the English or German?

But it is said to be of use in the schools. What use? As an instrument of conveying knowledge? No, by no means! Certainly not to the women, for they cannot read it. Certainly not to the youth of the land, for boys under fifteen and few under twenty can read it. What is its use then? Well I may as well give here the use of the book style or of Chinese books in general. It has a use, and the books have a use, to be sure, but that use is not in being an instrument of conveying knowledge of any kind whatever, to the people. The great Emperor Kanghi acknowledged this when he felt he had something for the people and wanted them to understand the reading, and gave the writing in the colloquial. The book style never has been, is not, and never can be an instrument of instructing the people in any knowledge whatever. I would like to emphasize that truth, that absolute and demonstrable fact, so that it would sink down deep into the ears and hearts of my missionary brethren, and resound in all our work throughout the length and breadth of the land. I submit it humbly, that the use of the book style as an educator is one of the greatest mistakes of the Chinese missionary field. It has come about in the most natural way possible. We come and take what the people generally use and look no further. In Rome do as Rome does. Can you better what the people have wrought out for themselves in four thousand years? and then there is added to this the superstitious prejudice of the people themselves. for it. And to this very day all and every one of our helpers will plead for it, and some of our oldest and best missionaries will make dogmatical assertions in its favor, and all join in the popular cry that the book style is elegant, concise and the only proper instructor. But I beg leave to give expression to that secret feeling down deep in all our hearts, that the book style is one of the greatest obstacles in our

Christian missionary work. We all feel this. Women in their work talk of it, and translators into the colloquial know it. But if it has no use as an educator, what use has it? Its use, in brief, comes out of its long use, or rather long abuse. This use has been so long and so constant, that the years of the language is wrapped up in the book style, and any one who wants a critical knowledge of the Chinese language must know it. And so its use becomes to the Chinese, what our use of the classics at home is to us, to improve our language. If you want a boy to read and write his own language, he must know it. It must be worked into the fiber of his mental constitution. And because missionaries never have it so worked into them by long years of labor. is the reason why they must always have a teacher at their elbow. This is the great, you might say the only use of the book style in our schools. But philologically it is a grand source of developement of the spoken language. A helper, to work easily, intelligently and effectively must know the bookstyle, not for our present use of it, but only to beautify his speech, and to fit him to fill up his colloquial tongue with the proper words, in a proper and elegant manner. We do not want to make the knowledge of the book indispensable to the ministry, but certainly no leader in the Church should be raised up who is not acquainted with their book style, and who cannot repeat their classics, and be able to begin at the middle of them and go out at each end. But still he is not instructed and has only learned his A. B. Cs. These two, then, I take it, are the uses of the book style, to teach the genius of the language, and as a source of increasing the power and beauty of the spoken dialect. That is, it use is strictly as a classic, and thus viewed the Chinese book style is a mine of wealth, as rich and inexhaustable as the coal beds of their native hills are in their material resources. Further than this we have no use for the book style as an instrument of instructing this people. To use it otherwise is just as absurd, and no less wrong, than for the Church to use the Latin among an English speaking people. As for myself I have no other use of the book style whatever, either in my school, on the street, in shops or chapels, before mandarins or kings. The language which I try to speak is a genteel enough dress for all occasions, either in tongue or book, and it is more exact and goes further by a dozen of times, than the book style. I might stop to discuss the fact that this book style has never been, is not and never can be an educator of the people, but I have no time in this writing and it seems too obvious to need any dwelling upon it. You need but to emphasize the word people, and it is all clear enough. Certainly if only one in ten of the people are able to

read it then we think the conclusion is a matter of course. And when the people of China get involved in this nineteenth century whirl, I am sure the proportion will be reduced to one in a hundred or may be a thousand. Nay, they cannot be caught in the whirl with such a burden. Such a load will drive them to English or another tongue, or leave them in the darkness of their ancestors.

But still, it may be asked, has the book no use in our evangelization work? Is there no room for it whatever? To which it may be replied Yes. It seems to be proper to gratify those who can read the book, in giving them the Scriptures and some few important books in the book style, which to them adds a superstitious attraction, and which in itself is exceedingly concise and beautiful, and when once learned most fascinating in every way. But we think this is already overdone. We have already two very passable versions of the entire Bible, at which we understand there is a revision committee, a work for which we can find no sympathy whatever, since it is perfectly worthless to more than nine out of ten of the people, and which in due time must certainly be laid on the shelf as a monument of the energy and faithfulness of the former Missionaries. We have already these two translations of the Scriptures, and besides Evidences of Christianity, Commentaries and Tracts in great numbers, and we feel sure there is enough for all practical purposes for the small portion who can be benefited by them. But if they will not hear these, neither will they hear though one rose

But some will say, make a good version of the book and then the Colloquial versions can be translated from them by any competent Chinamen. But this is exactly reversing the order. A good and satisfactory version of the Bible, or any other book can never be obtained in that way. We take it that if this could be done, committees on the Shanghai and other colloquials would not labor for years in order to get good colloquial versions, which are the ones that should be good; it is less important that the book version be accurate. The reverse of this, however, is true, and sufficiently so to be acted upon, that from a good colloquial version, whether Ningpo or other, a book version may be made by any competent hand, sufficiently accurate to answer all the purposes of such a version. For it is not to the book version that appeal should be made, but to a good standard colloquial version. And whether or no, this is always the order, from the colloquial speech into the book style, and the more accurate the colloquial the better the book,

But if it is granted that but one in ten of the people can read the book, by what law of evangelization must we leave the nine and seek after the one? It seems to me that fifty years of work on this class, without any practical and satisfactory fruits, should suffice, and we should now be prepared to say that we will turn to their more numerous and worthy brethren, the illiterate, the poorly dressed, the women, the young. We are sure that now the time has come when we should bring our entire force, our literature, our preaching, our work, to bear on the nine, and this way we are sure, will be the best to secure the remaining one.

In view of such overwhelming facts against the use of the book style in our teaching, and evangelizing efforts among and for the people, it seems to me that there can be but two good reasons for continuing in this way any longer, and one of these would be the existing great, and ancient, and fixed superstitious prejudice of the people in its favor. With such a universal superstitious prejudice, created and enforced by four thousand years of practice, it is not easy to contend, neither is their idolatry nor a hundred like customs. And when all our native helpers, without exception, as far as I know, are against us, in favor of the popular superstition, it looks as if we might as well resign ourselves to what is unchangeable. It certainly seems reasonable that a people should know best themselves in what way, and in what style, books for them should be written; but that is not necessarily so, and education and circumstances may make it absolutely untrue. We take it that China is in just these circumstances and has had exactly that kind of an education as to unfit her for judgment in this case, as in many others, for example, a case in point, the Term Question. No! They have no more right to decide on this great question whether we should use a practically dead language in our literature, than the pope has to decide in favor of the Latin tongue for an English speaking people. This exceding great and appalling difficulty has just to be met, and if we are going to be pushed to the wall by any difficulty of this kind, we may as well acknowledge that we are not equal to the task of coping with China's idolatry, superstitions, and ignorance. But in this task we have an example, a great and notable native example, and that is in the book known by the name of "The Sacred Edict." The great Emperor Kanghi wanted this book for the people. He felt he had something for them, and he knew the book was not a fit instrument to convey it, and so he writes two or three pages of the book style, and follows it with six or eight of the colloquial, giving the emperor's meaning. It is from this colloquial that we can learn a lesson, as well as find a model for our book language, when we wish to instruct the people. If he had something important to say to the people, how much more have we?

If he could not shut up his words of exhortation in an unreadable book style, how much less can we? It is not from China's ignorant literary class that we are to derive our knowledge of the language we should use in our books. But it is from such an example as this; and if these examples are few, may be this can be said to be the only one, yet it is of more force on that account, because this book was written in this style professedly for the people; the other writings in the book style, both Christian and heathen, are professedly for students. To follow any other than the example of the great Emperor, is against the best teachings of historical Christianity. It is against the gospel we preach-For it is not the gospel to give to one in ten of the people. It is not the gospel to preach to thirty or forty millions of the educated, well dressed, proud, unteachable, and leave three hundred millions of the best, of the poorest, of the most teachable, of the most willing, and best prepared for the gospel. This is not our gospel; If there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; And you have respect to him that weareth the gay clothing, and say unto him, sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool." No! But weave it into your garments, and engrave it on the walls and door-posts of your houses, that in our gospel the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. These are, were, and ever shall be the characteristics of Christian work, of the true Messiah.

But a brother will say, this surely, is the way we are working! Yes, it is true, we are working for other than this literary class, and this in the most part is a necessity; no missionary can do otherwise, for the literary class will not join themselves to him. But in spite of this providential necessity we are endeavoring to do otherwise, that is by the use of the book style of literature, we are striving to work down through the literary and official classes to the lower strata. But what I want to say is that this order should be reversed, and that we should, by our literature, and by all other means, endeavor to undermine from the lower up. The whole aim and use of the book style is to work in the opposite direction, which however proper to a limited extent, should never be done exclusively or primarily. That this has been the erroneous and unscriptural bearing of our work in the past, and aim of many in the present, I quote a portion of a recent review of a most excellent book, and which is made ten times more valuable for its colloquial style :- "The Author, of course, intended, by presenting the subject in the style of every day colloquial, to alleviate the toil of

the teacher; but he gains so little in this regard, that it is not worth while to offend the taste of the educated classes. I would enter the same caveat against the use of the Mandarin Colloquial in other school books." Again the "book is worthy to appear in a more genteel dress, and be introduced to the best society in the land;" and again, quoting from the minutes of the Conference Committee on a series of school books; that honorable body having under consideration this same book, decided, "to arrange with the Author to change the Mandarin style into Wenli. It would then be accepted and printed by the Committee." I ask what direction this kind of talk is looking to? Is it not that even now our literature is aimed at that small literary class to the disregard and neglect of the more numerous and more worthy classes? We are called upon, not to have our literature expressly for the people, for fear of offending the tastes of the literati. It is this character of our evangelistic work that I speak against. I would most emphatically say it is wrong, wholly wrong, and nothing but wrong. We have arrived at a time when we can change this aspect of our work, and make it appear emphatically that we are working for the people, and not for any select class. The Conference has their Committee to attend to a series of school books, and at this new stage of our literature we might make a beginning in the right direction. The whole Conference was for the people and not for any literary classs, and neither in its records, nor in its unprepared talks, committed itself to a book style of literature. And there is no good reason for such a committal in any superstitious prejudice of the people, however long standing, however universal, however obstinate. There can be no reason for continuing the use of this unreadable book style against all established principles of reformatory and evangelistic effort except the single one reason, that there is no other way of doing. If God has given us any other, any universal and usable language wherein to write, we are robbing Him, wronging as well as destroying the people, if we shut up the gospel in this unreadable book style. But if there is no other usable style, then the lovers of the book have the field. No, they have not! Breaking the country up, as to language, and using the dialects would be a hundred times more orthodox and effective. Let every district, however large or small, be bounded at once, and let us give the Scriptures to every man in the tongue in which he was born and let us work for the people, the whole people, and none but the reople. God's people.

But we think there is no need of this beyond a certain limit. We believe heartily and entirely in the power of the mandarin to take

the place of the book, now and everywhere; and of the dialects in time, if not now, absolutely everywhere. I may not have the ability or time, at this present, to make this perfectly plain to unwilling ears, but the fact remains, and I repeat it, that the mandarin style can take the place of the book in every place, and to be more particular it can take the place of the book with every individual. That is, that every one who can read the book can read the mandarin, and that statement I make without exception. No matter in what city the man is to be found, if he cannot give you the Emperor's meaning in the mandarin of "The Sacred Edict" & \* M, you can set it down beyond all question, that he cannot read the book style. There would be a serious difficulty in discarding the book style if it were not for this happy providence. But more than this is true; not only is it true that absolutely all who can read the book style, can read the mandarin style, but there are twenty, and this is a small proportion, twenty who can read the mandarin style to one who can read the book style, and I would like it to be very clearly observed that these facts must be proved untrue, before any christian society is justifiable in putting the Bible or any tract into the book style. There are those who have been studying for ten or fifteen years, who cannot be said to be able to read and write the book style, who can read with ease the Emperor's meaning in the book mentioned and this you may test in Ningpo. Foochow, or other places, where it is most confidently affirmed that there mandarin is no use, and connot be read. I will say further that the are shop keepers and artisans, in those very places, who do not pretend to be students, or read the book, who can read the Emperor's meaning in the mandarin of this "Sacred Edict." To be more particular, there are numbers all around in stores and work-shops, who cannot read a page of the Bible in the book style, or of the book style of the "Evidences of Christianity," when they can read with comparative satisfaction and profit, the mandarin Bible and books in the style of "The Old Testament History" 書 約 籤 密 臺 and the "Method of Salvation" 得 最 基 法.

In still further comparing these two styles, and making good my statement that the mandarin can be used in every case, and every where, in place of the book, I will remark that a boy will be ten years or more, that is from six to fifteen, before he will be able to work with any kind of ease or satisfaction in the book style. While the same boy in a few years, four or five at most, will be able to work in any good mandarin that you give him with good satisfaction. I mean this, also, in the hardest colloquial districts you can find. But there is no consideration in which the mandarin more outstrips the book, than

in its capacity for expressing thought. The book style may be charged with inaccuracy, and double meaning, and precision and exactness are utterly impossible, without a commentary. And without such an aid, I am free to confess my honest conviction, that no missionary, or Chinaman, or both together, can write a theology in good, concise book style that expresses to the Chinese mind anything like what is intended. I mean by good, concise book, such a style as is found in "The Evidences of Christianity," and when two missionaries cannot read it together without disagreeing on some point, and almost every page, how is the lofty, fine cut theological thought going to appear in such a dress before the Chinese mind. I do not hesitate, and I suppose no one who has read their books would hesitate, to say that in this kind of writing where precision and accuracy are everything, the book style entirely breaks down. But the same theology can be put into a good Nanking or Peking mandarin dress, and it can be read by book or mandarin readers, in the entire country and they will know as much about the reading, as they can be expected to know, or the Chinese language is capable of expressing.

I would like to take up the question of the mandarin taking the place of the dialects everywhere, as a medium of instruction, but I will only say as to where it can be so used, that I know it can be used everywhere north of the Yangtse kiang, and everywhere south of that river, west of the coast provinces; and I firmly believe everywhere in those coast provinces, but there are some good brothers who like to say no, and so we give them the the benefit of the doubt. But still I know it can be used in Canton, and it is known by experience that it can be used in Ningpo. I am persuaded that the mandarin is the only style that should be used in all our schools, for many and obvious reasons, and I am more fully persuaded that the book style completely fails as a teaching instrument in schools and everywhere, for various reasons besides the fact that a boy should have passed well through his course of training in the time it takes him to learn

to use the book style.

I would like to dwell more on the mandarin as an educator, but I have not time at present, and besides I think its merits are acknowledged and the growing mandarin literature shows that workers who know it, feel its use and necessity, and it will be a blessed day in our work in China, when the book style and the mandarin find their respective positions, that reversed in the order of their present use.

It may be asked, then, what mandarin will we take? What style is this that has this universal, and practical character about it? Is it that of "The Dream of the Red Chamber?" No. I do not mean a bookish style of mandarin, but a colloquial pure and simple, such as is found in "The Sacred Edict." This style, for all practical purposes, is the spoken language of two out of three in the whole empire. It will go current in Peking, Nanking, and Sz-chwen, and everywhere, except in two or three small districts, where the people, by long established custom, have slightly changed the form of their language. So the mandarin of "The Sacred Edict" is practically the spoken language of the whole country. And as much of what is called mandarin is not worthy of the name, we recommend this, for we must have a standard, and this is a native standard and good mandarin, and although written a couple of hundred years ago in Peking, is substantially the spoken language of Nanking to day. It is this mandarin that we contend can take the place of the book and more than take its place. And inasmuch as it can be read by twenty times as many of the people, and thus is by so much more a universal language; since it is eary to learn, easy to read, easy to understand; and since it is the very tongue of at least two thirds of the people of China, its claims are good as an evangelizing agent, and an instrument of instruction, and moreover it is the only one that should be used in our work, notwithstanding the great and superstitious prejudices of the people for the book style. But against all opposition we would place the stubborn facts, which we do not think can be gainsaid or denied. As for myself I consider the book style utterly worthless for any work I wish to do, except in a most limited way, and in view of the fact that God has given us a written language, used by and well known among themselves, and practically twenty times more universal than the book, it is shutting up the counsel of God from the people to use any thing else. And to write to the people in an unknown and unreadable tongue, is against all the teachings of the Scriptures and of our protestant Christian history. "In the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue."

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### THE GOSPEL IN MONGOLIA.

Africa described in the second state of the second second

BY HOINOS.

THE Missionary purchases, in some towns on the frontier between China and Mongolia, tents, carts, utensils, flour, rice, grain, &c., then hires, from some friendly Mongol settlement, oxen to draw the carts, and a couple of men to manage the oxen, set up the tents, and do the work of the Caravan generally. When a cluster of tents is reached a halt is called, the tents are set up, the goods unloaded, a fire of the quick argal is started, and soon master and men abandon themselves to tea drinking. Meantime natives of the place have gathered round. Sometimes they are very friendly and assist in setting up the tents, sometimes they stand by counting their beads and looking on, but almost always they are ready and willing to join in the tea-drinking. Some of them are attracted by the medicine, which, they have heard by report going before, is dispensed gratis, some are drawn merely by idle curiosity, some few come in the hope of getting a Mongol book. For the most part they are a little distant at first. Tea even fails to thaw completely their reserve, and it is not till a case of Scripture Pictures, gaudy with colours, is produced, that old and young find their tongues and crowd around all eye and ear. A selection of the pictures gives a good opportunity for stating the main doctrines of Christianity, and in the case of the picture, the eye assisting the car, even people of small intellectual ability often apprehend clearly the teaching and remember it distinctly. The pictures exhausted then come the books. These comprise three or four tracts, some of which have pictures, a catechism, and the gospel by Matthew. The tract, being written in an easy style and free from proper names, present no difficulty to a moderately good scholar, the catechism does not run so smoothly, but when he comes to the Gospel, any but a very exceptionally good reader stumbles badly and frequently lays down the book, saying it is too much for him. Indeed long experience of many different Mongol scholars attempting to read the Gospel in the tent, leads to the belief that the portions of Matthew's Gospel of which an unassisted Mongol can make sense at all are comparatively few. In justice to the translators, of whom the present writer was not one, it is only fair to state that the fault does not seem to lie with the translation. The difficulty seems to arise from the want of acquaintance, on the part of the reader, with Gospel truths and doctrines, from a slight indefiniteness inherent to Mongol writing, and, perhaps mainly, from proper names, Old Testament references, and Jewish customs

occurring or referred to in the said Gospel. From the combination of all these causes it happens that a Mongol, even a good scholar. seldom, even after a good deal of trying, succeeds in extracting much meaning from Matthew's Gospel, and one is forced, rather unwillingly it must be confessed, to the opinion, that in propagating Christianity among the heathen, tracts and other books are, in the initial stages at least, more useful than portions of the Bible itself. Of course after a man has been taught somewhat of the doctrines and facts of Christianity, the most useful book that can be put into his hands is the Bible, but it seems very doubtful, if, in many cases, much good is accomplished by placing the Bible in the hands of a heathen as a first step towards his enlightenment. This refers first and mainly to Mongolia, but "sauce for the goose is sauce for the gander," and if tracts and treatises are understood more easily than the Bible in Mongolia may not the same thing hold true in China? Granting that the Chinese language is free from the indefiniteness inherent to the Mongol, do not heathen Chinese in reading the New Testament, stumble at proper names, references to the Old Testament prophets, and allusions to Jewish manners and customs? In selling Bibles in China, for the most part, the reader takes his purchase and disappears, and the colporteur or missionary hopes the best from the transaction; but if, as in Mongolia, the missionary or colporteur had the opportunity of sitting with the purchaser for half an hour or a whole hour and helping him to read his book, it is just possible that by-and-by the earnest Christian evangelist would hope more for the spiritual enlightenment of the man who bought a "Peep of Day" for example, than of the man who bought a Gospel or even a New Testament. The great Bible Societies sell their Bibles far and wide over China. They do well. But it is scarcely possible to escape the convictions that they would do much better if they allowed their colporteurs to sell tracts along with the Bibles. If the nature and constitution of the Bible Societies make this impossible, could not it be arranged that a Bible man and a tract man should go together? It is known and admitted that there are instances of men converted from heathenism to Christianity, men who never met a Christian and who never handled a Christian book except the Bible, but these men are very rare, and in the general circulation of the Bible it would very much increase the number of those who get to understand the Sacred Word if it were accompanied by treatises and explanatory tracts.

But to return to the tent and the Mongol. After a Mongol has received some idea of Christianity, he for the most part expresses

himself entirely satisfied. He says it is good. It is like his own religion. It is the same. And he says this though what he has read or what he has had told him includes prominent and pointed statements of Christian doctrines diametrically opposed to the fundamental beliefs of his own Baddhism. It is then necessary to go back with him and point out the differences, and if he at last understands that a man can't be a good Buddhist and a good Christian at the same time, his next thought is that it is quite superfluous to bring any other or any new religion to him who is supplied with what he regards as such an excellent one already. When a Mongol understands that Christianity is intended to supersede Buddhism, his first thought seem to be a tendency to despise the smallness of our Scriptures as compared with his own. Their Scriptures form a library of large volumes which it takes a good string of camels to carry. The idea of such Scriptures being superseded by a small book which a child can earry in one hand! When two it comes to a comparison of the doctrines contained in the two Scriptures the Buddhist can, if he is well up, preduce no mean list of excellent doctrines, and when it comes to miracles the Buddhist thinks that those he can quote are not a whit behind those of our Scriptures. It is true that there is a vast difference in the tone of the teaching, and the spirit, aim, and circumstances, of the miracles in the two Scriptures. It is also true that a Christian man, of fair intelligence, can see the difference of aim and bent and tone of the inspired writing and the Buddhistic compositions, as plainly and readily as an ordinary man of common intelligence can tell a wall raised by the hands of a competent builder from the attempted imitation of a bungling amateur. This is all true. And in the case of a man educated in Christianity and intelligent as to Buddhism, this palpable difference would carry ovewhelming weight with it in favour of Christianity. But blindly and enthusiastically bigoted for Buddhism as they are, the Mongols are hardly in a position to feel the force of arguments drawn from this source.

It might be thought that the erroneous astronomy and geography mixed up in, and forming an integral part of the Buddhistic Scriptures, would lay these Scriptures open to successful attack. But the truth seems to be that a devout Buddhist is no more disturbed as to the reliability of his Scriptures, when their false geography and astronomy is attacked, than a devout Christian is alarmed for the stability of his Bible when he hears a geologist lecturing on the first chapters of Genesis.

Superadded to these intellectual difficulties which are met with in attempting to propagate Christianity in Mongolia, is another difficulty

grosser in its nature and only less powerful in its operation than those mentioned above. This is the almost all-powerful sway that Buddhism has over its Mongol votaries, and the intesity of the bigoted enthusiasm with which the Mongols cling to their religion. Considerable acquaintance with Mongolia, with Mongols, and with Mongolian habits and arrangements of life, lead to the conviction that any one Mongol coming out of Buddhism and entering Christianity would lead a very precarious existence on the plain, if in fact he could exist there at all. It is perfectly true that were a Mongol really impressed with the truth of Christianity he, like many other martyrs, would not confer with flesh and blood, but still the hardship that would follow a confession of Christianity must not be forgotten in stating the difficulties that lie in the way of Mongols becoming Christians.

But there is one point where the superiority of Christianity can be made manifest to the Mongols, that is by its fruits. Buddhism is an elaborate and in many respects a grand system, but in one thing it fails signally, that is in producing holiness. A Mongol when attacked on this point, for the most part, does not make much of a defence. He knows and admits that his religion does not purify the heart and produce the fruits of holy living; on the contrary, the commercial view taken of the relation of sin and merit, militates against morality, and if he be not one of the ignorant devout, but a man of good information he will admit that the temples are often little more than cages of unclean birds. Here then is the hope for Christianity. If it can be made manifest to the Mongols that Jesus can cleanse a man's heart and reform his conduct, can make the vile man pure and the theif honest, that would be an argument that they would find it difficult to answer. Their own lamas make plenty of fuss and mystery over their medical system, but there are things that with all their fuss and mystery they cannot cure. And when a little foreign medicine is applied and a cure follows, no carefully reasoned out argument, no erudite chemical lecture is required to convince them of the efficacy of the remedy. In the same way it is to be hoped that a closer acquaintance with the effects of Christianity will, when they see its purifying power, convince the Mongols of its superiority in a way that arguments and discussions on its internal, external, and historical evidences never could do. In this seems to lie the only hope for the success of Christianity in Mongolia.

As yet the Mission with which the writer of this paper is connected has no converts to report in Mongolia, and if the Chinese are like the Mongols—more open to influence from facts than from

arguments—it is hardly possible to escape the conviction, that, in some cases, Christianity, in China would have grown faster in the long run, had more carefulness been exercised at first in selecting men to whom the name of Christian was extended. Perhaps the case may be a little different in China, but in Mongolia to receive as a Christian an unworthy man, would practically destroy the effect of almost the only argument in favour of Christianity to which a Mongol is open, namely, the argument from the power which union to Christ has in renewing a man's heart and life.

#### COREAN TONE BOOK.

THE 御 定 在 章 全 翻 義 例 is ordained by royal authority to be the standard in the literary examination, and is a companion to the T a new and improved edition of which was published when this book first appeared, in the reign which lasted from A.D. 1733-85. The preface is by the royal hand and is at once brief and to the point. It says the ancient tones were only three in number, 4, 1. 去, to which at a subsequent period was added the 入意 from the elucidation of which four tones the book is called the & il is 91. The # de or system of tones and ryhmes has its origin in the six Classics \* and was well known to the scholars both of the earlier and later Han dynasty. By the time of 2; \$6, who tabulated the four tones as we have them, the ancient ryhmes were lost, and the earliest attempt to restore them was made by 具 越 in his 甜 着 which 未 来 used in his treatise on the 離 疑 (Dissipiation of sorrow, a work written as early as B.C. 300-See Mayers and Wylie). The book contains in all 13,345 characters, which are divided into the three classes (1) words of one tone only 10,964; (2) words which occur in more than one column, 2102; (3) forced rhymes 279. The object of the compiler is to present at one glance all the possible variations both in sound and tones of any one character, as also the tonal variations of the same sound. To effect this the page is divided from top to bottom into four nearly equal spaces marked 平上去入 a deeper space being left for the Ping as the more numerous. The words in each of these classes are then arranged from right to left in horizontal lines in such a way that when read perpendicularly the eye is carried through various tone classes, a blank space being left where the tone is wanting. The arrangement throughout is tonic and not syllabic, a number of representative headings, 学 母, being chosen

as in the 最初 of which I have unfortunately no copy by me. The headings are in white on a black ground, and are in number as follows; 平 30, 上 29, 去 30, and 入 17, in all 106. Under each such heading is stated the number of characters of the same tone under it as (京) 153, (元) 52, (斗) 16. Throughout the book the pronounciation of each word is given both as to its Chinese and Corean values, the Chinese sound being written in Corean letters inside a circle and the Corean pronounciation, where it differs from the above, in a square Where the Corean follow the Chinese sound, only the circle is used. Under each word also is written its definition in Chinese, as in the 玉 常 which as I have said is a companion volum, and where the tones are marked, is a white circle for the 土 an opaque one for the 上, a white semicircle for the 去 and a dark one for the 入.

Considering the value attached by the Coreans to the ancient pronunciation of Chinese, which is here declared to be the standard, it may be useful to give these headings with their equivalent in Corean. In order to a fair comparison I shall collate the sounds of William's Dictionary as given in the radical columns for Canton, Fokien and Chekiang; and in the transliteration of Corean sounds shall follow William's spelling—save perhaps in the vowel sounds. The vowels which occur in this paper are a, e, i, u, with their continental values; è as in met of English; è as in No.80 . of Wade's syllabary; o as in English word long pronounced sharply; ö as in No.158 % of Wade's syllabary; io, oi, iö, are pronounced according to the above powers of the vowels, each element being distinctly heard.

The tables of sounds will read thus (1) the Chinese character; (2) the Corean pronunciation (3); and there upon the Canton. Fokien, and Chekiang sound of William's Dictionary.

		4	平	聲	
東	1	tong;	tung,	tong,	tung.
多	2		tung,	tong,	tung.
江	. 3	kang;	kong,	kong,	kong.
支	4	chi;	chi,	chi,	tsz.
微	5	mi;	mi,	bi,	vi.
魚	6	ö;	ű,	gu,	'ng.
戊	7	u;	ü,	gu,	nü,
齊	8	che;	ts'ei,	chó,	dzi.
佳	9	kài (kè)	kai,	ka,	kai.

Application

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Minurer

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灰	10	hoi;	fui,	hóè	hwé.
M	11	chin;	chăn,	chin,	tsing.
文	12	mun;	man,	bún,	văng.
文元	13	uon;	ün,	gwan,	nü".
寒	14	han;	hon,	han,	hö.
mi	15	san;	shan,	han,	sén.
先	16	shiön;	sin,	sian,	sia.
蕭	17	shio;	siu,	siau,	sio.
育	18	hio;	ngao,	ngau",	yo.
豪	19	ho;	hò,	hò,	· to.
献	20	ka;	ko,	ho,	ku.
麻	21	mè;	ma,	mò & ba,	mò.
FIS	22	yiang;	yeung,	yong,	yeung.
庚	23	kiöng;	kang,	kéng,	kang.
青	24	ch'iong ts'iong }	tsting,	ch'ëng,	ts'ing.
燕	25	tsêng;	ching,	chëng,	tsing.
蒸尤	26	yiu;	yau,	iu,	yu.
使	27	ch'im Ts'im	tsam,	ch'im,	tsting.
車	28	tam;	t'am,	t'am,	dèn.
鹽	29	yiöm;	im,	yam,	yin.
戚	30	ham;	ham,	ham,	yèn.

## H

# 聲

董	1	tong;	t'ung,	tong,	dung.
雕	2	tsong }	chung,	chiong,	tsung.
18	3	kang;	kong,	kang,	kong.
紙	4	chi;	chi,	chi,	tsz.
尾	5	mi;	mi,	bi,	vi.
語	6	ö;	ü,	gu,	nü.
農	7	u;	ü,	gu,	nü.
選	8	che;	ts'ei,	ché,	tsi.
蟹	9	Hè;	hai,	hai,	ha.
賄	10	hoi;	koi,	kai,	kó.
軫	11	tin;	ch'an,	chin,	tsăng.
Dir	12	mun;	măn,	bún,	văng.

阮	13	uan;	ün,	guang,	nü".
4	14	han;	hon,	han,	tön.
710	15	team;	shan,	zan,	sen.
统	16	shiön;	sin,	sian,	sin.
篠.	17	tio;	siu,	siau,	sio.
巧	18	kio;	hao,	ktao,	ch'o.
腊	19	ho;	hò,	hò,	· .
李	20	ka;	0,	k'o,	ku.
馬	21	ma;	ma,	ma,	mò.
養梗	22	yiang; kiöng;	yéung, kang,	yong, kéng,	yang. kang.
迥	24	hiong;	kwing,	héng,	kiung.
有	25	yiu;	yau,	iu,	yu.
鞭	26	ching tsim }	tsam,	ch'im,	tsting.
	27	kam;	kòm,	kam,	ken.
换	28	tam;	ún,	siam,	yen.
<b>11</b>	29	hiöm:			

# 去 亨

送	1	song;	sung,	song,	sung.
朱	2	song;	sung,	song,	sung.
粹	3	kang;	kong,	kang,	kièng.
寅	4	chi;	chi,	ti,	tsz.
未	5	mi;	mi,	bi,	vi.
御	6	'ö;	ü,	gu,	nü.
遇	7	u;	ü,	gu,	nü.
舜.	8	che;	tsei,	ché,	tsi.
*	9	t'è;	t'ai,	t'ai,	té & ta.
桂	10	kuè;	kwa,	kwa,	kwa.
隊	11	tè;	{chui, tui,	tui,	dzüé. dé.
#	12	tsin;	chan,	chin,	tsăng.
問	13	mun;	măn,	bún,	văng.
M	14	uon;	ün,	guan,	yün.
-	15	han;	han,	han,	tön.
陳	16	kan;	kan,	kan,	kèn.
霰	17	san;	sin,	san,	sin.
嘣	18	shio;	siu,	siau,	sio.
效	19	hio;	hao,	hau,	yo.
*	20	ho;	hò,	hò,	·0.

简	21	ko;	ko,	kò,	ku.
15	22	ma;	ma,	ma,	mò.
漾	23	yiang;	yéung,	yong,	yang.
敬	24	kiöng;	king,	keng,	kinng.
徑	25	köng;	king,	keng,	kinng.
宥	- 26	yiu;	yau,	iu,	yu.
16	27	shim;	tsăm,	sim,	sing.
勘	28	kam;	kom,	ktam,	kto n.
致	29	yiöm;	im,	yam,	yé".
階	30	ham;	ham,	ham,	16n.
	. 4	The state of the state of	Market Salet.	in salayers	
	614	Week Jack	入	擎	
屈	1	ok;	ok,	ok,	ok.
沃	2	ok;	yòk,	ak,	wok.
先	3	kak;	kok,	kak,	kiék.
数	12	chil;	chặt,	chit,	tsch.
物	13	mul;	mat,	bút	meh.
Я	14	uol;	üt,	guat,	yüch.
易	15	kal;	hot,	hat,	haöt.
曹	16	hil;	hak,	k'int,	kéh.
層	17	shiöl;	sit,	sint,	sih.
薬	23	yink;	yéuk,	yok,	yak.
陌	24	mèk;	mak,	bék,	mak.
SIL.	25	shiök;	sek,	sèk,	sih.
珊	26	chik;	chik,	chit,	tsik.
維	28	tsép;	ts'op,	ch'ip,	tstih.
合	29	hap;	hop,	hap,	heh.
業	80	hiöp;	ip,	yap,	yih.
价	31	hêp;	Ap,	hiap,	yeh.
		451 11/2	The same of the same of	1000	1 1/25

\*Here we have k, l, and p, in the A instead of k, t, and p, Southern Chinese, the Corean l in every instance but one (No. 16) representing the t of the South. To follow the perpendicular columns as indicated by the numerals 1 to 31, it appears that the nasal ng of the other tones is alway k in the A as in No. 1-3, and 23 to 26; while the n becomes l as in No 12 to 17, and the m becomes p as in No. 28 to 31.

<sup>•</sup> N.B.—By following the numerals each sound is carried through the various tone

classes.

N.B.—9 by its vowel components is really at but is pronounced as 6

### DOCTORING THE MONGOLS.

By Hoines.

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MONGOL doctors swarm in Mongolia, if swarm is a proper term to be applied to any class of men in so sparsely peopled a country. These native doctors are mostly lamas. There are a few laymen who add medical practice to their other occupations, but the great majority of doctors are priests. That this should be so is not strange. In the first place the lama life is an idle kind of existence affording opportunities of acquiring what medical knowledge is to be had. In the second place a lama in riper years, being free from family cares and government duty, has his time more at his own disposal than in the case of the layman, and so can make more opportunities of using his medical skill. In the third place, Mongols seldom separate medicine and prayers, and a clerical doctor has the advantage over a layman in that he can attend personally to both departments, administering drugs on the one hand and performing religious ceremonies on the other.

How much real knowledge Mongol doctors possess would be difficult to decide. They seem to have rather an elaborate medical system, but part of it at least has no better foundation than ignorance or superstition.

One curious practice which Mongol doctors have, is that when they have a man under treatment they go and live at the house of the patient, remaining there till the cure is accomplished or the doctor confesses he can do no more.

Mongols make, on the whole, good patients. They are credulous, have great faith in medicine, are ready to swallow great quantities of drugs, and the more nauseous the drugs are the more faith have they in them. On one point Mongol doctors are sound and Mongol patients are sensible. They believe greatly in the water cure. Mongol doctors often advise their patients to try the effect of such and such a hot or cold spring, and the celebrated springs in North China and in Mongolia, count, among the sufferers that resort to them, large numbers of Mongols. Some patients of course receive no benefit from these rude hydropathic establishments, but the majority of patients go away feeling benefitted, a fact not to be wondered at when it is remembered that a great proportion of Mongol suffering arises from skin diseases, contracted or aggravated by want of cleanliness.

箇	21	ko;	ko,	kò,	ku.
溤	22	ma;	ma,	ma,	mò.
漾	23	yiang;	yéung,	yong,	yang.
敬	24	kiöng;	king,	keng,	kiăng.
徑	25	köng;	king,	keng,	kiang.
宥	26	yiu;	yau,	iu,	yu.
论	27	shim;	tsăm,	sim,	sing.
勘	28	kam;	kom,	k'am,	k'e n.
验	29	yiöm;	im,	yam,	yén.
陷	30	ham;	ham,	ham,	۴'n.
			4	<b>#</b> 74	
			^	置	
屋	1	ok;	ok,	ok,	ok.
沃	2	ok;	yòk,	ak,	wok.
处	3	kak;	kok,	kak,	kiék.
質	12	chil;	chăt,	chit,	tseh.
物	13	mul;	măt,	bút	meh.
月	14	uol;	üt,	guat,	yüeh.
曷	15	kal;	hot,	hat,	haöt.
詰	16	hil;	hak,	k'iat,	kéh.
屑	17	shiöl;	sit,	siat,	sih.
藥	23	yiak;	yéuk,	yok,	yak.
陌	24	mèk;	măk,	bék,	mak.
錫	25	shiök;	sek,	sèk,	sih.
職	26	chik;	chik,	chit,	tsňk.
緝	28	tsêp;	ts'ŏp,	ch'ip,	ts'ih.
合	29	hap;	hòp,	hap,	heh.
葉	30	hiöp;	ip,	yap,	yih.
拾	31	hêp;	âp,	hiap,	yeh.

\*Here we have k, l, and p, in the  $\lambda$  instead of k, t, and p, Southern Chinese, the Corean l in every instance but one (No. 16) representing the t of the South. To follow the perpendicular columns as indicated by the numerals 1 to 31, it appears that the nasal ng of the other tones is alway k in the  $\lambda$  is as in No. 1-3, and 23 to 26; while the n becomes l as in No 12 to 17, and the m becomes p as in No. 28 to 31.

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MONGOL doctors swarm in Mongolia, if swarm is a proper term to be applied to any class of men in so sparsely peopled a country. These native doctors are mostly lamas. There are a few laymen who add medical practice to their other occupations, but the great majority of doctors are priests. That this should be so is not strange. In the first place the lama life is an idle kind of existence affording opportunities of acquiring what medical knowledge is to be had. In the second place a lama in riper years, being free from family cares and government duty, has his time more at his own disposal than in the case of the layman, and so can make more opportunities of using his medical skill. In the third place, Mongols seldom separate medicine and prayers, and a clerical doctor has the advantage over a layman in that he can attend personally to both departments, administering drugs on the one hand and performing religious ceremonies on the other.

How much real knowledge Mongol doctors possess would be difficult to decide. They seem to have rather an elaborate medical system, but part of it at least has no better foundation than ignorance or superstition.

One curious practice which Mongol doctors have, is that when they have a man under treatment they go and live at the house of the patient, remaining there till the cure is accomplished or the doctor confesses he can do no more.

Mongols make, on the whole, good patients. They are credulous, have great faith in medicine, are ready to swallow great quantities of drugs, and the more nauseous the drugs are the more faith have they in them. On one point Mongol doctors are sound and Mongol patients are sensible. They believe greatly in the water cure. Mongol doctors often advise their patients to try the effect of such and such a hot or cold spring, and the celebrated springs in North China and in Mongolia, count, among the sufferers that resort to them, large numbers of Mongols. Some patients of course receive no benefit from these rude hydropathic establishments, but the majority of patients go away feeling benefitted, a fact not to be wondered at when it is remembered that a great proportion of Mongol suffering arises from skin diseases, contracted or aggravated by want of cleanliness.

The inhabitants of Mongolia are few and far between, and in this sense Mongolia is not a favourable field for a foreign medical missionary. But in estimating Mongolia as a sphere for a medical missionary it must not be forgotten that when at length you do meet an inhabitant, he or she is almost sure to be suffering from some disease or other, and it is almost true to say that the number of possible patients to be found in any one place is equal to the total number of the inhabitants.

When a foreign missionary, speaking Mongolian and carrying a medicine chest, appears on any part of the plain the news spreads far and wide. The story too gathers as it rolls and in a few days he is credited with the most extraordinary powers of healing, the exaggerated stories about his abilities being equalled only by the exaggerated stories of the virtues of the medicines and appliances. It is in vain that the missionary insists he has come not merely to heal, but to teach Christianity. Christianity they can do without. They dont feel the want of it. They are eager to get rid of their pains and aches. They apply to the missionary in his capacity of doctor, they talk of him as a doctor, and the real truth of the matter is, that they want him at all only in so far as he is a doctor. In the case of some places when Mongols are numerous, such as at populous temples, government gatherings, and religious festivals, the number of patients that present themselves in one day, is so numerous that while attending them very little religious instruction can be imparted. Some of them have come a long way and can ill spare time and are in a hurry to get home again; some of them have run out in the interval between services and must be back in time; some of them have waited long and patiently, or impatiently as the case may be, while earlier comers were being treated; and are eager to be attended to when their turn comes; and in these cases the "missionary" is in danger of being swamped in the "doctor."

But the reception accorded to the missionary is not the same in all places. In most cases when a locality is visited for the first time there is a great crowd of people eager to be patients; but as a great proportion of them have diseases which are incurable they soon learn that the report that the foreigner can cure everything is not true, and, finding he can do little or nothing for them, they gradually drop off. The second time the place is visited matters mend a little, and by the third visit the people's ideas have become pretty correct, and for the most part, only such cases as can be helped are pressed upon his attention.

For a man who carries medicines and can cure a few diseases, and who lays himself out patiently and attentively to benefit his patients; for one especially who without any shirking and shrinking cleans and attends to neglected, loathsome sores on dirty unwashed persons, showing the same attention to the poor as to the rich, for such an one the Mongol admiration is unbounded. It is long before they can convience themselves that money or recompense is not wanted, and if they could only believe that these things were done, as they profess to be, for nothing else but for Christ's sake, those who saw them would be doubtless inclined to think highly of a religion which produced such fruits. But, in the opinion of the Mongols, it is too good to be true. They cannot believe it. That men should be sent out from distant lands, fitted out with travelling appliances and furnished with medicines, and go about ready and willing to cure and heal and want no money for it, no reward of any kind-a Mongol's faith staggers at that. Explain to him the religious sanction and motive for it all, the theory of such a thing he could understand, but the thing in practice staggers him. If he read it in his sacred books as a thing related of old Buddhist saints, who lived in distant countries and in old times, he would accept it, but to see it with his own eyes, in this his own time, and in his own country—that is too much for his faith. So he sets himself to invent a reason. If he is near China, or if himself or friends have had much intercourse with China, he perhaps has heard the stories of foreigners digging out people's eyes to make photographic chemicals, or perhaps he has heard of the operation of couching for cataract, perhaps he has seen it performed, and though he himself may know and believe that it is all right, the friends and neighbours, who did not see the operation but only heard his report, find in it plenty to confirm their suspicions. A very unfavorable impression was once produced in one part of the country through a couching operation for cataract which a Mongol had gone to Peking to have performed. This particular operation happened to be one of the small percentage of cases which are not successful. The failure did not stagger the Mongols of itself. They are accustomed to want of success in medical and surgical treatment at the hand of their own lamas. But the thing that raised suspicion in their minds was the fact that the little lens that had, by the operation, been removed from the eye was carefully taken up by a Chinese assistant and put away in a bottle! In this they saw at once their worst fears confirmed. They been not astonished that the eye did not prove a success. Was it for this-the possession of the lens-that the operation was performed? Could not the foreigner make a mint of money out of that piece of eye? And believing all this they could understand how a missionary could travel about, taking no fees and healing diseases gratuitously, at considerable cost to himself. Did not he recommend cataract patients to go to Peking for treatment? And when they went there did not the foreigner take out and preserve the precious thing of the eye? Probably had the Chinese assistant not preserved the lens, or of he had given it over to the patients friends, all the scandal caused by the case might have been avoided. Absolutely no end of care is needed if a Mongol missionary wishes to avoid giving rise to rumours among the Mongols which will prove prejudicial to his influence and work.

On one occasion a missionary was living some weeks in a Mongol's tent. It was late in the year. Lights were put out soon after dark. The nights were long in reality, and, in such unsatisfactory surroundings as the discomforts of a poor tent and doubtful companions, the nights seemed longer were than they were. At sunrise the foreigner was only too glad to escape from smoke and everything else to the retirement of the crest of a low ridge of hills near the tent. This, perhaps the most natural thing in the world for a foreigner, was utterly inexplicable to the Mongols. The idea that any man should get out of his bed at sunrise and climb a hill for nothing! He must be up to mischief! He must be secretly taking away the luck of the land! This went on for some time, the Mongols all alive with suspicion, and the unsuspecting foreigner retiring regularly morning after morning, till at length a drunk man blurted out the whole thing and openly stated the conviction that the inhabitants had arrived at, namely that this extraordinary morning walk of the foreigner on the hill crest boded no good to the country. To remain among the people the missionary had to give up his morning retirement.

On another occasion, another missionary, who had a turn for geology, was in the hahit of strolling about on summer evenings after sun-set and picking up a few specimens of stones. This gave rise to the most wonderful stories that spread far and wide over the plain. Among other thing the above mentioned missionary was actually supposed to have discovered and dug out of the earth immense masses of silver of almost untold value, and these stories obtained such credence among the people, affording as they did a very plansible explanation of how men could travel about healing and asking no fees, that in one neighbourhood to which a missionary and his medicine had been specially invited, no one would have anything whatever to do with him, simply because these prejudicial stories had arrived a few hours before the missionary himself.

A year or two ago a missionary and his wife while encamped at a large temple, after having their tent crowded with visitors and patients all the hours of the long summer day, used to have their horses saddled up and go for a short ride at sunset returning at dusk. This, it afterwards appeared, produced a great ferment among the the lamas who, volumnious with lies as usual, concocted and circulated all manner of absurd reports about our searching for treasure in the night; so much so that after a few days a messenger appeared and in the name of the government authorities and ruling lamas ordered us to leave the place.

At first sight it might be supposed that a traveller would be so free nowhere as in the thinly peopled, far reaching plains of Mongolia. And, as far as a mere traveller is concerned, this is the case. But with the missionary it is different. To have any prospect of success among the Mongols the missionary must avoid raising suspicions, and, if he is to avoid raising suspicions, he must climb no hill, pick up no pebble, never go for a walk, and never manifest any interest or pleasure in the scenery. If he does any of these thing, stories and rumours are at once circulated, which effectually close the minds of the inhabitants against his teaching. And thus it happens that, for months together, a misssionary in Mongolia has to confine himself to his tent. When he travels with his caravan he must confine himself strictly to the track, when he goes to visit tents he must not deviate from the straight line. He sees hills near him and would like to climb them, but has to refrain, and when he wishes to take exercise, the only safe thing he can do is to walk up and down the road he travelled in coming to the place, or the road he travels in leaving the place. The Mongols seem unable to understand taking a walk or climbing a hill for exercise or for the sake of a view; and if a foreigner wishes to secure the good will of the Mongols he must, while in their country, regard himself as in a kind of captivity and under an unseen restraint. That the Mongols should imagine that we carry off precious things from their land is not so much to be wondered at, when it is remembered that, among the lying reports circulated about foreigners, there is also this report that we have a looking-glass which has the power of revealing all precious things within a certain number of feet from the surface of the ground.

Another thing that must be refrained from is writing. The Mongols are very suspicious of seeing a foreigner writing. What can he be up to, they say among themselves. Is he taking notes of the capabilities of the country? Is he marking out a road map so that he can return guiding an army? Is he as a wizard carrying off the

good luck of the country in his note book? These, and a great many others, are the questions that they ask among themselves and put to the foreigner when they see him writing, and if he desires to conciliate the good will of the people, and to win their confidence, the missionary must abstain from walking and writing while he is among them. In both of these respects the minute the border is crossed and China entered a delicious sense of freedom is experienced, and a man feels that his legs and his pen are once more of some use to him again.

On another point, too, a missionary must be careful. He must not go about shooting. Killing beasts or birds the Mongols regard as peculiarly sinful, and any one who wished to teach them religious truth, would make the attempt under great disadvantage, if he carried and used a gun. This however is a prejudice that it is not so difficult to refrain from offending. It is true that a gun would, on many occasions, add a pleasant variety in the shape of ducks, geese, and hares, to the pot, but for the most part, mutton can be obtained without much difficulty, and as the wild deer are very difficult to stalk on the open plain, the temptation to carry a gun is not so great as might at first be supposed.

The diseases presented for treatment are legion, but the most common cases are skin diseases, diseases of the eye, and teeth. Perhaps rheumatism is the disease of Mongolia, but the manner of life and customs of the Mongols are such, that it is useless to attempt to cure it. Cure it to day, it is contracted again to-morrow. Skin diseases present a fair field for a medical missionary. They are so common and the Mongolian treatment of them is so far removed from common sense, that any one with a few medicines and a little intelligence has ample opportunity of benefitting many sufferers. The same may be said of the eye. The glare of the sun on the plain at all seasons except when the grass is fresh and green in summer, the blinding sheen from the snowy expanse in winter and the continual smoke that hangs like a cloud two or three feet above the floor of the tent, all combine to attack the eye. Eye diseases are therefere very common. The lama medicines seem to be able to do nothing for such cases, and a few remedies in a foreigner's hands work cures that seem wonderful to the Mongols. As to teeth, it is strange to see how long Mongols will allow themselves to be troubled and pained by decayed and loose grinders that want only a touch of the forceps to remove them.

In many cases when a Mongol applies to his doctor, he simply extends his hand and expects that the doctor, by simply feeling his pulse, will be able to tell not only the disease but what will cure it.

As soon as the doctor has felt the pulse of one hand the patient at once extends the other hand that the pulse may be felt there also, and great surprise is manifested when a foreigner begins his diagnosis of a case by declining the proffered wrist and asking questions. No less surprise is manifested when, in cases where it is necessary to feel the pulse, the foreigner contents himself with feeling the pulse at one wrist.

The question of "How did you get this disease?" often elicits some curiously superstitious replies. One man lays the blame on the stars and constellations. Another confesses that when he was a lad he was mischievous and dug holes in the ground or cut shrubs on the hill, and it is not not difficult to see how he regards disease as a punishment for digging since by digging, worms are killed, but what cutting wood on a hill can have to do with sin it is harder to see, except it be regarded as stealing the possessions of the spiritual lord of the locality. In consulting a doctor too a Mongol seems to lay a deal of stress on the belief that it be his fate to be cured by the medical man in question and if he finds relief often says that his meeting this particular doctor and being cured is the result of prayers made at some previous time.

One difficulty in curing Mongols is, that they frequently, when supplied with medicines, depart entirely from the doctor's instructions when they apply them; and a not unfrequent case is that of the patient who, after applying to the foreigner for medicine and getting it, is frightened by his success, or scared by some lying report of his neighbours, or staggered at the fact that the foreigner would not feel his pulse or feel it at one wrist only, lays aside the medicine carefully and does not use it at all.

In Mongolia, too, a foreigner is often asked to perform absurd, langhable, or impossible cures. One man wants to be made clever, another to be made fat, another to be cured of insanity, another of tobacco, another of whisky, another of hunger, another of tea, another wants to be made strong so as to conquer in gymnastic exercises, most men want medicine to make their beards grow, while almost every man, woman, and child wants to have his or her skin made as white as that of the foreigner.

When a Mongol is convinced that his case is hopeless he takes it very calmly, and bows to his fate whether it be death or chronic disease; and Mongol doctors, and Mongol patients too, after a succession of failures regard the affliction as a thing fated, to be unable to overcome, which implies no lack of medical ability on the doctor's part.

But Mongol patients are very credulous and fall an easy prey to designing Chinese traders and doctors, who go about the districts nearer China, vending plaisters many and various, of which they do not scruple to tell round lies, warranting one plaister to preserve all a man's teeth from decay for the whole period of his natural life, and affirming of another that it needs only to be placed on the body of the patient anywhere when it would of itself find out and move away to the affected part and heal the disease. These plaisters cost a little money but are harmless. A more serious case was that of a lama, who, disappointed at a foreigner's refusal to perform in Peking an impossible operation on the eve, went back indignant to his home in Mongolia, and fell into the hands of a plausible Chinese doctor, who took the lamas money, performed the desired operation and completely destroyed the eye. This lamas misadventure with the Chinese doctor, raised his opinion considerably of the skilful foreigner who pronounced the proposed operation impossible.

A few curious cases are met with now and again among the Mongols. A woman afflicted with disease of the jawbone, had allowed it to heal up in such a position that the teeth were tightly closed. She could not open her mouth at all and for years she had subsisted upon liquid food sucked into the mouth by way of the interstices between the teeth. She wished one or two teeth removed so as to allow of a free avenue for food entering the mouth. All the teeth were well set and in beautiful condition, and the mouth was so tightly closed that it was a work of some difficulty to get sufficient hold of any one tooth, but the old woman's courage was good, and a road was eventually opened for the passage of solid food for which she had before longed in vain

An old man presented himself with a skin disease which required so much scratching that the nails on the fingers of both hands were worn down flat to the quick. The poor man had been in this state for a year or two.

Another old man who was a very long distance from home, was conspicuous as he rode about the country, by a curious stick hanging from his saddle bow. It turned out that this baton was used lever-wise, to reduce a rupture, and, by long habit, he had become so accustomed to its use that he could operate quite deftly as he sat in the saddle.

One old lama who had been severely bitten by a dog had stopped the wounds with fur from the animals hide, evidently believing in the healing efficacy of "a hair from the dog that bit him." Of all the healing appliances in the hands of a foreigner none strikes the fancy of a Mongol so much as the galvanic battery, and it is rather curious that almost every Mongol who sees it and tries its effect, exclaims, what a capital thing it would be for examining accused persons. It would far surpass whipping, beating, or suspending. Under its torture a guilty man could not but "confess." Some one in England has advocated the use of the galvanic battery in place of the cat in punishing criminals, and it is rather curious to note the coincidence of the English and Mongol mind.

The Mongol doctors are not, it would seem, quite unacquainted with the properties of galvanism. It is said that they are in the habit of prescribing the loadstone ore, reduced to powder, as efficacious when applied to sores, and one man hard of hearing had been recommended by a lama to put a piece of loadstone into each ear and chew a piece of iron in his mouth!

In Mongolia, Mongols are often eager to have the foreigner doctor sick cattle, and an amusing story is told of a Mongol, in Peking, who hearing of a western medical man's fame sent him a valuable opium pipe, which had got awry, hoping that the foreign doctor would be able to straighten it out!

Divination is another point on which Mongols are troublesome. It never for a moment enters their head that a man so intelligent and well-fitted out with appliances as a foreigner seems to them to be, cannot divine. Accordingly they come to him to divine for them when they should camp to be lucky and get rich, when a man who has gone on a journey will return, why no news has been received from a son or husband who is serving in the army, where they should dig a well so as to get plenty of good water near the surface, whether it would be fortunate for them to venture on some trading speculation, whether they should go on some projected journey, in what direction they should search for lost cattle, or more frequently than any of the above, they come, men and women, old and young, to have the general luck of their lives examined into. Great is their amazement when the foreigner confesses his ignorance of such art, and greater still is their incredulity. They simply disbelieve him when he says he cannot divine and think that he is merely lazy or disobliging, and return again and again to the charge, begging and entreating, hoping thus to overcome his unwillingness. One foreigner, not a missionary, tells the story of himself, that yielding to the Mongol importunity, he consented to divine for lost camels, and, judging that the beasts must have retreated before a gale of wind the previous day, sent the Mongols to look for them in that direction. The camels were

actually found there and the foreigner's reputation established for divination.

In conclusion the great obstacles to success in doctoring the Mongols are two: - First: most of the afflicted Mongols suffer from chronic diseases for which almost nothing can be done; Second: in many cases, where alleviation, or cures are effected, they are only of short duration, as no amount of explanation or exhortation seems sufficient to make them aware of the importance of guarding against causes of disease. In extenuation however of this last peculiarity of the Mongols it should be remembered that their tents, clothes, and customs, are such as to make it very difficult for them to "take care of themselves." But notwithstanding all this many cures can be effected on favourable subjects, and the fact that the missionary carries medicines with him and attempts to heal and that without mony and without price, aids the missionary cause by bringing him into friendly communication with many who would doubtless hold themselves aloof from any one who approached them in no other character but that of a teacher of Christianity.

As to the absurd and damaging stories circulated as to the motives and doings of the missionary, there seems no cure for these but patience and perseverance in well doing.

#### EDUCATIONAL WORKS FOR THE CHINESE.

MINUTES of Meetings of the Committee for the publication of "A Series of School and Text-books," held at the London Mission, Shanghai, 15th, 16th and 17th March, 1880.

#### OPENING OF PROCEEDINGS.

Rev. Dr. A. Williamson, Rev. Dr. Y. J. Allen, Rev. W. Muirhead, Rev. T. Taylor, and Mr. John Fryer were present. Dr. Williamson was asked to occupy the Chair, and Mr. Fryer to act as Secretary. The minutes of the last meeting were accepted as read and were formally passed.

#### STATE OF FUNDS.

The Treasurer, Mr. Muirhead, laid on the table a statement of the funds in his hands, showing an actual balance of Taels 1,683. 87, which, with sums not yet received, would be increased to about Taels 1,720. When subscriptions, which are expected from Peking, Hongkong and other places have been received, the total funds at the disposal of the Committee will, it is hoped, amount to over Taels 2,000. A letter was read from Dr. Martin, showing that he had not yet collected any subscriptions in Peking. In view of his early departure for America, it was decided to write and ask him to take immediate steps in this matter.

Dr. Allen reported that there had not been sufficient time for him to receive an answer from his Board to which he had promised to write for funds; but he hoped for a satisfactory reply shortly.

A letter from Mr. Drew at Ningpo, with offers of assistance, and others of a similar character, were read, from which the Committee were glad to find that considerable interest is taken in the work they have in hand.

Dr. Williamson reported that Mr. Holcombe had promised to represent the interests of the Committee on his return to Peking, and read a letter from the Rev. J. Hoare, consenting to do the same at Ningpo. It was hoped that subscriptions would soon be forthcoming from these places; and that when the new prospectus was completed and forwarded to the agents appointed in the out-ports, the funds would be considerably increased.

Dr. Willamson promised to bring the claims of the Committee before the notice of societies and individuals in England during his stay there.

#### THE PREPARATION AND PUBLICATION OF BOOKS.

Dr. Osgood's Anatomy.—Specimens of the engravings already prepared were shown and highlyapproved of. Dr. Osgood has obtained from America a series of blocks required for printing the better class of the illustrations, and is prepared to publish the work from his own resources. The Committee agreed to purchase 300 copies when it i completed.

Dr. Graves' Topography of the Holy Land, and his Sacred Geography for the Young.—These works were laid on the table and accepted. Dr. Williamson represented that he had laid the matter of their publication before the American Religious Tract Society, and hoped that Society would defray all the expenses. It was agreed that Dr. Graves' offer to get both works published at Canton under his superintendence should be accepted.

Mr. Faber's Letter Writer.—This work, while excellent of its kind, did not appear to the Committee to differ from many native works already existing of the same class. There was nothing in it, apparently, to render it particularly useful to Christian converts, for whom such a book is needed. Mr. Muirhead was asked to write to Mr. Faber, pointing out the requirements which are not satisfied in this work, and asking him to make the necessary alterations.

Dr. Martin's Political Economy and Jurisprudence.—These works are finished, and a supply will be brought to Shanghai shortly. His Mental Philosophy, and Mathematical Physics are in progress, and will be completed on his return to China after his approaching visit to America.

Mr. Fryer's Elementary Chemistry.—The manuscript was laid before the Committee and accepted. He was asked to proceed at once with its publication.

Mr. Chapin's Geography and Maps.—A letter was read to the effect that his work on Geography was completed, and he wished to print and publish his maps during the present spring at Tungchow. Dr. Williamson promised to write to him and explain that the Committee did not object to his going on with them at once on his own responsibility.

Zoology.—Mr. Fryer read a letter from Messrs. F. Warne & Co., the publishers of a series of cheap coloured zoological pictures, to whom he had been asked to write for an estimate. Their offer to supply a thousand copies on reasonable terms was accepted. While they were being printed in England, Miss Williamson at Chefoo would prepare a translation of the letterpress, which could be printed and bound up with them on their arrival.

Bishop Burdon's Works.—A letter was read in which the Bishop undertook the responsibility of their publication at Hongkong.

Dr. Farnham's Elementary Natural Philosophy.—A letter was read, in which funds were asked for the engraving of the illustrations. It was agreed that when the work or a specimen of it should be laid before the Committee, the matter should have full consideration.

Mr. Mateer's Work on Vocal Music.—It was remarked that for the mere purpose of teaching children in mission-schools to sing hymns to foreign tunes the book was well suited; but that it could never be regarded as a treatise on Vocal Music calculated to be of general use. The Sol-fa system being entirely ignored in it was also considered as an objection. The Committee agreed that it should be printed; and hoped it would be supplemented by a work of a more general character.

Mr. Scarborough's Elementary Geography.—Mr. Chapin's and other criticisms were read, and it was arranged for its revision by correspondence through Mr. Muirhead.

History of England.—Mr. Muirhead promised to revise his History of England, and have it ready for publication in three months.

Modern History.—Mr. Rhein having offered to translate an elementary work on Modern History on the basis of the "Historical Primers," his offer was accepted.

Wall Charts.—The accounts for carriage and mounting of these charts were presented and allowed. When the Chinese names have been affixed to them, copies are to be sent to Mr. Holt and to other agents for exhibition, with a view to obtaining purchasers. It was agreed to ask Dr. Möllendorf to give the names for those on Natural History. Dr. C. C. Baldwin and Rev. N. Sites had previously undertaken those on Astronomy.

Mr. Corbett's Church History.—This book as well as Mr. Chapin's Geography being ready for the press, it was considered inadvisable to wait any longer till the nomenclature could be determined for the proper names in them. The writers were therefore to be asked to commence printing at once, the Committee agreeing to take 300 copies of each work.

Size of Books.—It was decided that the larger works and text-books should be of uniform size with the Kiangnan Arsenal publications, i.e. twenty-two characters to a column, and ten columns to a page. The "readers" and elementary school-books are to be of smaller size both as regards page and type, and are to have twenty characters in each column, with nine columns to each page.

Other works of the Series.—Most of the remaining works of the series are in progress, and the Committee are anxiously waiting to receive the manuscripts.

#### NOMENCLATURE.

Mr. Muirhead proposed that the characters used for persons and places in the Wen-li translations of the Old and New Testaments published by the British and American Bible Societies should be adopted. This was unanimously agreed to.

Dr. Williamson proposed that the lists supplied by Mr. Wylie, in Mr. Doolittle's vocabulary, should be adopted, viz, 1.— Mathematical and Astronomical terms. 2.—Terms used in Mechanics. 3.—List of Fixed Stars. Also that the list of Buddhist words and phrases by Dr. Edkins, and of Taouist words and phrases by Dr. Chalmers, both published in the same vocabulary should be accepted. These propositions were carried.

Dr. Allen laid on the table a list of persons and places occurring in Japanese history, with their Chinese equivalents. He was asked to go on and complete it as far as possible, with a view to its adoption by the Committee.

Mr. Fryer showed specimens of various lists of scietific terms and proper names which he had been accumulating for several years past from all available sources. He hoped to have some of these lists ready for publication during the present year; but as they have to be done at leisure moments, it would be impossible to make rapid progress. He was advised to write to Peking and Yeddo for lists of the Chinese terms employed in the translation of foreign books at the Universities of those places, so as to accumulate materials for a Translator's Vade Mecum, which the Committee hoped he would place in their hands for publication.

With respect to proper names a list of above 25,000 geographical terms in most frequent use, drawn up by H.E. Li Fung-pao, the present Chinese Minister at Berlin, with the assistance of Dr. Kreyer and Dr. Allen, was brought before the notice of the Committee by Mr. Fryer. This list is the basis upon which a large atlas of the world on Mercator's projection has been prepared, and is being photo-liohographed at Berlin. It also represents the nomenclature employed by Dr. Kreyer in a translation of Daniel's Geography, a large standard work in sixteen Chinese volumes. After a long discussion, the following seven resolutions were passed:—

1.—That geographical terms in general and long-continued use are to be retained.

2.—The characters used in the list drawn up by Li Fung-pao are to be employed for all other terms as far as they go.

3.—Such new terms as do not appear in that list are to be rendered by means of a syllabary to be afterwards determined upon, so as to secure uniformity.

4.—That Li Fung-pao's list be harmonized and printed for circulation as a portion of the proposed Vade Mecum.

5.—That Mr. Muirhead and Mr. Fryer be constituted as a subcommittee to agree upon a syllabary for rendering geographical names and names of persons into Chinese.

6.—That Mr. Butler be asked to revise his list of scripture geographical names, and add to it a list of names, so that it may be printed by the Committee without delay.

7.—That Mr. Fryer be authorized to engage the services of a Chinese copyist to assist in preparing the various lists of terms for publication.

#### PROSPECTUS.

Mr. Fryer laid on the table the draft of the portion of the prospectus referred to in the minutes of the meeting of 31st October. He explained that he had been kept waiting for the Chinese names of the various books of the series, as well as of the writers. He also required the subscription list, with the Chinese names of subscribers,

and of the various agents appointed at the ports and inland stations. Without these data he had been unable to proceed further with the work. Dr. Williamson promised to supply these names as far as possible, and it was hoped that a prospectus in Chinese and another in English would be ready shortly.

#### ACTING SECRETARY.

It was arranged that during the absence of Dr. Williamson in England, all communications respecting the work in hand should be addressed to the Treasurer, the Rev. Wm. Muirhead.

#### MINUTES.

A proposal from Dr. Williamson that the minutes of the meeting should be published was agreed to. The meeting was then brought to a close by prayer by the Rev. W. Muirhead.

## Correspondence.

#### The Ku Jan Examination.

DEAR SIR,

In the account of the work done in Tai Yuen-fu, Province of Shansi, during the Ku Jăn Examination in the eighth month of last year, and published in your Nov.-Dec., number, your readers may remember that beside the distribution of Tracts, each candidate was supplied with a list of questions, bearing upon the following subjects—six in all; Revelation, Holiness of heart, Atonement for sin, Prayer, Idolatry, and Opium smoking, and prizes were offered for the best Essays on these subjects, such essays to be sent in on or before the 15th of the 12th moon.

The result of this effort to awaken thought on these momentous subjects, has been on the whole so satisfactory, and has opened so wide a field for future work, that I can not refrain from sending

you a brief summary of it.

We received in all, upwards of 110 essays varying widely both as regards quantity and quality. Some would cover as many as 20 or 30 pages, some not more than 2 or 3, some altogether ignored the Christian teaching communicated to the writers in the Tracts they

received, others, and I am happy to say the best, introduced more or less of Christian truth. Some, though only a few, were written in simple, almost colloquial style, by far the greater majority in good wënli.—Some, perhaps the great number, were superficial and unsatisfactory; not a few however dealt in a thorough, and in some instances, a masterly style with the subjects they handled.—They came from districts far and near, chiefly from the South, where we are more widely known through the Famine Relief work, about 20 Hien in all being represented. The districts north of Tai-Yuen-fu, supplied hardly any. Difficulties of communication would no doubt prevent many writing who otherwise would have done so.

2. Of the subject matter of these essays, it is no easy task to give a proper idea.—They were, as may readily be supposed, for the most part, thoroughly Confucianistic, both as regards tinge of thought and mode of expression, but the questions were so framed as to give scope for the introduction of Buddhist, Taoist, Mahommedan and Christian teaching,—lines of thought, excluded from the Government examinations but of importance for the purpose we had in view.

Touching on Revelation, the best essays place Jesus Christ on a par with their sages, none higher. All bemoan the destruction of the ancient classics by Tsin Shi Hwang, and whilst accounting for the introduction and spread of Buddhism and Taoism by this fact, they suggest the insufficiency of their teaching to meet the moral wants of man. On holiness of heart, none refer to the need of the agency of the Holy Spirit, though several do speak of the duty of living continually as in the presence of God, and all make true sincerity the great essential in the pursuit of holiness; on the subject of atonement for sin, hardly a single one has grasped the divine idea of the sacrifice of Christ, "the just for the unjust, that he might bring us to God." And that although each one was supplied with a Christian Tract, in which this doctrine was plainly taught,—a fact worthy the consideration of Tract and Bible distributors throughout the Empire. On prayer, the almost negative influence of the example of Confucius is hardly balanced by that of the Emperor Tang; though as regards idolatry, testimony is almost unanimously given aginst it, as inconsistent with the teaching of the Emperors Yao and Shun, whilst with reference to opium smoking, I need hardly say, that, as with the voice of one man, they deplore the flood of evils which it has brought upon the country, in some cases depicting these in the most touching language and with full bitterness of soul. A variety of plans are suggested for the suppression of the evil and the need of moral power, of Divine assistance, is expressed again and again.

This hasty glance at some of the salient features of these essays is all that time or space will allow me to indulge in, though a long and very instructive chapter might be based upon them. I must rather hasten on to some practical considerations they give rise to.

The first is, that these Competitive Examinations offer one of the best methods possible for knowing the mind of the people on the most vital subjects. The moral pulse of the nation may here be felt as it can be nowhere else. And if we would in our Preaching and Tract-

making not spend our strength in beating the air, we cannot afford to overlook, nay we shall rejoice to avail ourselves of, this method of

diagnosing the disease, we hope, by the help of God, to cure.

Again, it may be made the means of bringing us into personal contact with some of the serious, and some of the ablest minds in the country. I have heard one of the most successful Missionaries now in China, more than once deplore the fact, that Christianity has not laid hold of the intellect of the nation, that there is not a single man of outstanding intellect and mental force to be numbered amongst us. One such man would be a host in himself. Here, quite as much as in the West, intellectual greatness wields almost unlimited sway. And to win such men to the side of Christ is no mean ambition. And as things are constituted in China what plan more feasible and more promising than the one suggested to us, as we believe of God, in the Province of Shansi? But further, our greatest preliminary difficulty in China both as regards the spread of religion, and the extension of commerce, is the prejudice against foreigners existent in the minds of the literati. It is this which has thwarted many an earnest effort and blighted many an incipient work, and any thing which rightly tends to allay this, and bring us nearer to the people, will be hailed by all true hearted men, and of human agencies, I know of none so well adapted to this end-none so thoroughly in accord with the instincts and tastes of the educated Chinese, as that of seizing on their cherished and time honoured system of competitive examinations and employing it as a means of mutual good-will, of freer intercourse, and of a more through understanding the one of the other.

But I might write whole pages on the advantages which by the blessing of God, would accrue to our work in China, by availing ourselves of literary examinations in the chief centres of intellectual activity in the Empire, provided always that they are conducted with judgment and care and in the spirit of Christ. Suffice it to say, that both Mr. Richard and myself have been impressed, as never before, with the importance of this method of missionary work. It has brought us into living sympathy with the minds of men we should otherwise have never met, it has thrown light upon the views they hold on the most vital questions, it has supplied us with a series of valuable essays on these subjects written in a style thoroughly Chinese, and in some instances by really able men, and it has in many minds, I doubt not, led to wider views of truth, to a more earnest discussion and more testing scrutiny of the tenets held, and by a previous study of the books distributed, it has led to a more intelligent appreciation

of the teaching of Christ than ever before.

All this ferment of thought is so much to the good, for there is no surer way of winning the Kingdom for Christ than by placing Confucius, Buddha, Lao Tsz and Mahomet side by side with Jesus Christ, and showing that as humble seekers after truth, we enter the arena without a shadow of doubt as to the result.

Should the matter be taken up in other places, it may be well to add a few of the details of our work. To make the result as satisfactory as possible to the essayists, we thought it well to engage

the services of three native gentlemen, two of whom had held office as Kiao Kwan, and the other a gentleman, who is a Kü Jan of Tai Yuen-fu. They carefully looked over the essays, and wrote a ## on each one, which we keep by us, should any question arise as to the fairness of our adjudication. The Prizes offered, were for the 1st, Taels 20, for the 2nd Taels 10, and for the 3rd Taels 5, according to the original prospectus, but finding so many, which must have cost the authors no little time and trouble, we added 15 more names to the list, giving Taels 2 to each man, and awarded the same amounts both in Tai Yuen-fu and Ting Yang-fu. But if any of the readers of this article wish for fuller information on the subject, or would like to see a copy of the 六 提 either Mr. Richard or my self will only be too glad to supply them believing as we do that by the blessing of God, which we here devoutly acknowledge to have rested upon us in this matter, this department of christian work, carried on in connexion with Tract distribution and colportage may be made a means of influencing rightly the thinking men of China, one-third of the literati of the world, to a mighty and marvellous extent.

DAVID HILL.

TAI YUEN-FU, SHANSE, February, 1880.

#### The Soochow Heathen Tract Society.

DEAR SIR,

Once a month, near the full moon, some of the foreign residents of this city meet to consider a native tract which has been translated by one of our number. The field is a very wide one. These smaller books reflect the views of the people and are what they principally read.

At the second meeting a translation of the two first chapters of the 家庭講話 or "Domestic Instructions" was read by the Rev. A. P. Parker. It is well known to colloquial students in central China, and should be mastered by all during their second year. It is mostly written in sentences of four characters which are so familiar to the people that they are equivalent to words of four syllables. Chinese "Rhetoric" perhaps consists mostly in these four character combinations.

The book was written by a physician named Loh-yih-ding and was found among his papers after his death. The MS was mutilated and somewhat fragmentary but the papers, ten in number, were revised by his son while practicing medicine in Tra-ts'ong and published in the city of Pao-shan near Shanghai, in 1806. During the Traip'ing rebellion the blocks were burnt but a few years ago a man named Wu-vên-pao published a thousand copies. It is divided into 29 precepts, such as the Conservation of the Heart, the Establishment of the Character, &c. The work will no doubt be fully noticed in a future number of the Recorder.

Another meeting was devoted to the 功语格 or "Rules of Merit and Demerit." It was given to the writer when on a colportage trip near the Hangchow Bay. Along the main street of a town a gentleman bought a copy of each book; I stepping back into a shop he came out with the handful of religious tracts and said, "You see I have bought your books; this (the 功温林) is one of our books, I present it to you." His gift is appreciated to this day. It has a list of deeds of merit, and the valuation of each and a list of sins, with the degrees of guilt, attached. A good Chinaman keeps a daily account, with each action under its respective head of "Dr." & "Cr." and burns it the first day of every moon in the Temple of the God of Literature.

The "Rules" are prefaced by "General Directions." The object of the record is to atone for sin by the process of climination; also recording faults will prevent the repetition of the same. Murder and the like are not included in the category. The important rule is stated that for the worship of Heaven—(Heaven is written with an empty space just before; thus honored and perhaps personified) and for honoring father and mother, there is no merit as these are duties. Not to avenge an adversary is meritorious; if you forget the adversary of your parents it is a sin. For Mandarins there is another set of Rules as their actions are more potent either for good or evil. It is an excellent work to show how men may "measure themselves by themselves." Also to illustrate the text, "tithing the mint and the anise."

selves." Also to illustrate the text," tithing the mint and the anise."

A portion of the Buddhist Hell has been translated by the Rev. Mr. Fitch and will be noticed in the next Recorder.

H.C.D.

#### The Toleration Clause.

DEAR SIR,-

The reading of the article on "Missionaries and the Toleration Clause" has afforded the writer very much pleasure. Its author writes like one who is sure of what he is saying, and his deductions from this assurance are logical and sound, and on rising from its perusal one is disposed to cling with greater tenacity to his legal rights and Treaty privileges.

I have thought that the Missionary Community and their friends were sometimes perhaps a little too hard on their respective Representatives at the Ports, that they scarcely appreciated the difficulties of a Consul's position when appealing to the latter to redress cases of perscution of native Christians. The undefined dread some of the Consuls have in taking upon themselves the responsibility of redress, tends to make them talk and act in the manner so graphically described by B. E. R. For having once entered upon a case, they feel bound—for the honour of the Flag they represent, to carry it right through to its legitimate issues at all hazards. There are gentlemen in the Consular Body, who, on hearing the recital of cases of persecution and oppression, feel their sense of common humanity stirred to its very depths, and who fain would—so far as they themselves are

concerned-redress the wrong-doing at once, and deliver the weak and helpless out of the hand of the oppressor. But they are restrained from taking official active measures by instructions from "higher quarters," and their sense of justice and the better feelings of the man, are violated and stifled by that wretched policy of "expediency" forced upon them by their superiors in office. This being the case, the writer—who has had many cases of persecution to deal with—has, whenever possible, avoided an appeal to the Consul, and gone straight to the Acting Magistrate of the district, and represented the case to him; at the same time avoiding as much as possible, the introduction of "Treaty Rights," and only appealing to his sense of justice and pity. Not because he felt he had no claims to "Treaty Rights," but for the simple reason that he has found the first form of appeal to succeed well. But there are some officials who are so obstinate and overbearing that nothing will avail but an appeal to "The Toleration Clause," and giving notice that you will apply to your Consul for redress. And I cannot say that the success, where the first form of appeal was used, was not due to the fact of the Magistrate being aware that I had Treaty rights to lay claim to.

Notwithstanding all this, the article by B. E. R. is most timely. The lucid manner in which he has dealt with the subject, makes the duty and privilege of Missionaries as plain as a. b. c., and calling to mind the extent—through the negligence of the Church of Christ in Christendom—to which cruel persecution and diabolical outrages have reached in Turkey, and remembering that there are many points of resemblance in the administration of the governments of the two countries, it behooves Missionaries and their friends to take the advice of B. E. R., and represent their case to the proper authorities, and not to leave their poor sheep as prey for the wolves of Chinese official-dom, nor to expose them to the fury of every excited and unreason-

able mob, that might take it into their heads to attack them.

The writer is no "Alarmist;" he presumes that, come what will, he can get along with his flock as well as most folks; he also firmly believes in the special providence of God, but he likewise believes that the "Toleration Clause" is part of that providence, and we have no right to throw away negligently the privileges we now enjoy, and thus to tempt that providence. In conclusion, dear sir, I have never before heard of B. E. R. and cannot find those initials published in the "List of Protestant Missionaries in China, Japan and Siam" for 1874. And although B. E. R. may not care one straw for the thanks of a plain man, still, I cannot forego the pleasure of tendering him my sincere thanks for his most opportune paper; its arguments are so forceful, its statements so clear, its demands so modest, its style so chaste and lively, and its subject of such tremendous importance to Missionaries and their flocks in China, that were I in a position to do so, I would print it in pamphlet form and distribute it by thousands in Europe and America.

Yours truly,

## Baptism.

In the fall of 1878 copies of a circular containing six questions were sent to 49 missionaries connected with various Protestant Societies in China.

The six questions were as follows:-

"I.—Has your mission any definite period of probation through

which candidates for baptism have to pass?"

"II.—Has your mission any definite standard of Christian knowledge or Christian character to which candidates must attain before being admitted to the rite of baptism?"

"III.—In your mission does the fact of baptism admit to the

Lord's Supper and to the other privileges of full communion?"

"IV .- For how long a period has your mission had a settled

practice with regard to these three points?"

"V.—Speaking roughly, about how many converts in your mission received baptism during the years 1876, 1877, 1878 till date.

"VI.—Could you suggest for us anything which you would deem an improvement on your own practice?"

In all 41 replies were received, and as various friends at the time and since, have expressed a desire to know something of the results of the inquiry, I avail myself of the pages of this magazine as the best means of communication with the numerous brethren who may be interested in the subject.

Let us take the questions in order,

"I.—Has your mission any definite period of probation through

which candidates for baptism have to pass?"

In answer to this, the great company of the Methodists reply that they have a definite minimum probation, in some places of three months in other places of six months. Sometimes, in special cases this period is shortened a little, but in other cases it is extended to any period within two years.

In addition to the Methodists there are one or two missions of other societies who have a definite minimum probation, and of those who have not got it there are several who express a leaning towards

such an arrangement.

At the other extreme stand a few who do not at all believe in keeping candidates waiting, but who prefer that the missionary should

baptise freely all honest inquirers.

Between these two extremes, of a definite minimum probation on the one hand, and free baptism on the other, stand perhaps the majority of missionaries, who, having no definite minimum probation, and not binding themselves to conform to one uniform practice, yet, with few exceptions, defer baptism till the character of the candidate becomes apparent through obseveration and intercourse extending over a period of from two or three months to a year or two.

One brother says that in the early days of his mission he, having little else to rely upon, relied to some considerable extent on time in proving a candidate, but that now, having around him native Christians on whom he feels that he can rely, he has about entirely discarded the element of time in probation, and trusting to the native Christians to judge of the candidates sincerity, and himself testing the candidates knowledge of Christianity, he baptises applicants without much reference to time, not a few almost instantaneously and finds that some of his best men in every respect are among those about instantaneously baptised.

"II.—Has your mission any definite standard of Christian knowledge or Christian character to which candidates must attain before being admitted to the rite of baptism?"

The answers to this question are generally " No."

In some few cases candidates are required to commit to memory certain portions of Scripture, catechism, &c; but in the great majority of cases the missionary seems to rest satisfied with finding that the candidate has a fair knowledge of the main doctrines of Christianity, and that he conforms his life to some extent to these doctrines, much more being expected, as far as knowledge is concerned, of the learned than of the ignorant.

"III.—In your mission does the fact of baptism admit to the

Lord's Supper and to the other privileges of full communion?"

In the great majority of cases Baptism admits to the Lord's Supper and to all the privileges of full communion, but a few missions or missionaries rather, insist upon a further course of probation and instruction before admitting a convert to the privileges of full communion.

"IV.—For how long a period has your mission had a settled

practice in regard to these three points?"

"V.—Speaking roughly, about how many converts in your mission received baptism during the year 1876, 1877, 1878 till date?"

The answers to these two questions do not require to be specially noted here separately. These two questions were inserted, mainly, with the view of assisting the Committee, at whose request and for whose benefit the investigation was undertaken, in determining the relative importance to be attached to the opinions and practice of the various brethren who kindly replied to the circular, it being deemed right that the weight attached to opinions and theories should depend somewhat on the experience of the missionary and the extent to which the theories had been tested in practice.

I may be allowed, however, merely to note that one Baptist brother clamis that the practice he follows has been the practice of his Church in all ages; and that another Baptist brother dates the establishment of the practice he follows from the time when John the Baptist said "bring forth therefore fruits meet for repentance."

"VI .- Could you suggest for us anything which you would

deem an improvement on your own practice".

Under this head an experienced missionary remarks that "Sudden changes of practice, and different practices from those of other missions in the same town are undesirable."

Two other missionaries belonging to one and the same society, but working in fields remote from each other join in bearing testimony

to the effect that rules, regulations, methods, and systems don't amount to much. According to them what is wanted is enthusiasm for Christ and practical common sense. The man who has this enthusiasm and sense will get on well enough with any system, the man who lacks these qualifications wont be helped much by any methods and systems however good.

Other two old and experienced missionaries after stating their own experience and practice remark that they conceive cases in which

they would deem it wise to vary their practice.

Another experienced brother is of opinion that if more care were exercised in seeing that only good Christians were admitted there

would be fewer cases calling for discipline.

One brother suggests that more intimate acquaintance with candidates would be an improvement, and another brother after advising less hesitation in baptising the wives and children of Church members, goes on to desiderate some arrangement in our households by means of which we could bring our Chinese friends into social intercourse with us. "In fact until something in this direction is done I fear there is little hope of attaching to us many of the respectable classes. Human nature is the same all the world over, and the social barriers which now separate us from the better classes in China would have the same effect elsewhere. But how they are to be removed I hardly know."

Another brother says "We are now more strict in admitting members than formerly, as our experience leads us to believe that a pure and self supporting church will come sooner from a few living

Christians than from a good many dead ones."

In the same strain another missionary writes, "we have learned

that numbers do not constitute a church in the true sense."

Another, whose system of admission seems very deliberate, says. "An improvement on our present plan would be to give more instruction and more time for manifesting fruit of a thorough change. It is possible to err both in admitting members too soon, also in too long delay—but the injury unconverted members do the cause makes it imperative to use great caution and not open the door too wide. \* \* \* \* \* \* \* \* Any method by which candidates could get clear and enlarged views of the inestimable worth of the gospel, and of the great honour and privilege of being a Church member would be of great service especially to all who live far from Church and other Christians."

A veteran missionary suggests that more prayer on the part of of ourselves and our converts would be an improvement on the present state of things and then adds, "Further, I would have no treasury of foreign funds, NOT A DOLLAR, for the employment of any native in any kind of religious work. I would even withdraw the thought of such a thing from their minds. Let Christianity in China grow on

spiritual food."

One of the oldest missionaries in China inclines to advise delay before administering baptism, and to guard against every thing that would give the impression that there was any efficacy in baptism to wash away sin or secure salvation. "But when any one comes and applies to be received into the Church of Christ and gives some evidence of love to the Saviour and a desire to profess his name before men out of love to him, I feel that as a shepherd of the sheep I have no right to refuse his application."

One Methodist friend says that before baptism all candidates are required to answer in the affirmative the following question; "Will you contribute of your earthly substance, according to your ability to the support of the gospel, and the various benevolent enterprises of the Church."

A Presbyterian friend suggests the addition of two questions to to the above mentioned six, namely.

(a) "How much money has your mission given to converts in the way of loans or friendly help &c."

(b) Of those baptised how many have afterwards eaten the food of the mission, that is, have been taken into mission employ?"

A missionary who seldom baptises applicants under a year of probation, writes, "We are more and more persuaded that much caution is required in the admission of candidates to baptism and other church privileges."

A Presbyterian brother holds language which seems to mean that it is almost as uscless to attempt to improve on his Presbyterian system as on the Bible, but another Presbyterian brother, belonging to the same mission too, though located in a different field, adverting to the number of members expelled from the Church in one year adds "We have little reason to plume ourselves on our superior methods."

An English Church missionary says he "feels increasingly the difficulty of laying down or abiding by any hard and fast rule."

A missionary who works on the six months probation system writes, "I would suggest that my experience of upwards of 25 years teaches me more care in receiving applicants for Christian baptism. That they should be known by native and other evidence to be really seekers of salvation. We have received our converts with great care, and have had few failures and few excommunications. Weakness, and in some instances, very low moral attainments follow hasty baptisms and often distressing cases of apostasy and failure. Work on our part carefully and prayerfully done best repays the churches who support us, and I would in my own practice add to rather than diminish the carefulness exercised in receiving candidates for baptism."

A missionary of even longer standing than the last quoted says "I would suggest that the foreign missionary should devote more time and attention to the careful teaching in classes of those who are admitted to Church membership. As the Chinese are not in the habit of much consecutive thinking, they learn very little that is definite from the best pulpit ministrations. And a multitude even of baptised heathen is not a good argument for the pure, elevated, and holy Gospel we preach. The effect of the example of a partially taught multitude drivien back into fathomless heathen drrkness many who approach us with the best intentions.

Whereas if our poorest disciples are well grounded in the truth, they will ever be ready to give a reason for the hope that is in them, and will always be ready to say something that will instruct an inquirer after truth. This desirable end can be attained, I think only by catechetical teaching by the Foreign Missionary."

Readers will please note that in this paper I am not giving any views of my own or founding any reasoning on other peoples views; my aim is merely to give an impartial statement of some of the more important communications contained in the answers received to the

circular.

I also take this opportunity of thanking, in my own name and in the name of the Committee on whose behalf the questions were circulated, the forty one brethren who at considerable trouble to themselves, so courteously supplied so much valuable information. Some apology is due too for the tardy appearance of this paper which should have been written and forwarded twelve months ago.

JAMES GILMOUR.

PEKING, March, 20th, 1880.

# Missionary Aews.

## Birth, and Marriage.

### BIRTH.

At Peking February 18th, Charles Russell, youngest child of Rev. D. C. and Mrs. McCoy, American Presbyterian Mission.

### MARRIAGE.

On Thursday, the 8th instant, at Trinity Cathedral Shanghai, by the Very Rev. DEAN BUTCHER, D.D., HORACE ANDREWS RANDLE to ELLEN, fifth daughter of ALEXANDER BOYD, Esq., Kensington; both of the China Inland Mission

DEPARTED.—Per Kaisir-i-Hind, on Friday, March 19th, Rev. A. Williamson, LL.D., of the United Presbyterian Church of Scotland Mission, Chefoo.—Home address,

U. P. College, Buildings, Castle-Terrace, Edinburgh.

Per City of Peking about March 21st, Rev. N. J. Plumb and family, Am. M. E. Mission, Foochow, and Rev. J. B. Blakely and family, A. B. C. F. Mission, Foochow, for U.S.A., Rev. N. J. Plumb's home address is Columbus, Ohio, U.S.A.

Rev. J. B. Blakely's home address is Pine River, Waushara Co. Wisconsin, U.S.A.

On Friday, March 26th, Per M. M. s.s. Djemnah, Rev. A. W. Nightingale, Wesleyan Mission, Hankow, for England, and Rev. S. J. R. Hoyt, Am. P. E. Mission, Wuchang, for U.S.A.

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CHEFOO.—During Dr. Williamson's absence, all communications concerning the School and Text Book Series, should be addressed to. Rev. W. Muirhead.

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Hongkong Rev. R. Lechler, Basel Mission, sends us the following information concerning the work of his mission. The whole number of members in 1878, was 1827; in 1879, 2001; Gain 174. Of the total 1246 are communicants, 44 non communicants, 711 children. There are 354 pupils in the higher and 25 in the middle school; 3 in the Seminary for Teachers; 17 in the Theoglogical school.

TIENTSIN.—Rev. C. A. Stanley, writting on the 6th of April says; "I returned from the country on the 3rd, having been absent 2 months; I baptized 77 on profession and 8 children, and cut off 13. On the whole our work is in a healthy condition. One new village is opening. I visited it once and baptized one man.

I took a run to Chi-nan while out—had a very pleasant visit—found them all well and happy. It is two days from our place.

We go to Peking next week to attend our Annual Meeting. Expect to be absent until about the 20th of May."

...

Shanghai Missionary Association held recently, the question of the expediency of expending the money of the Home Churches in teaching the Chinese Classics in our Day taught. The question is practical nature, and bear on the present and future of school work. It would not be the Chinese Classics in our Day is in other parts of China.

and Boarding Schools was discussed. The question was regarded from the stand point of evangelization, and the schools were considered as evangelizing agencies, in this discussion. Other aims of schools did not enter into the question under debate. The opinion was quite general that in order to make the schools subserve evangelistic purposes, the Classics must be taught, at present. There was dissatisfaction expressed that the necessity seems to exist, but it appears to be necessary. the heathen, instruction in the Clasinducement serves as an to parents to send their children to the Mission Schools. Without some inducement children could not be secured. Money would doubtless answer the same purpose, but to offering a pecuniary inducement, there are many and serious In the Training and objections. other schools it seems necessary to give instruction in the Chinese Classics, that those who become teachers and preachers may be acquainted with the secret spring of Chinese thought and life. As long as a heathen education is limited to the Classics a Christian education must embrace a comprehensive knowledge of the same. It occurred to some present that it would be worth while to see what could be done to form schools in which the Classics should not be taught. The question is of a very practical nature, and bears directly on the present and future conditions of school work. It would be of interest to know what the practice

# Aotices of Recent Bublications.

### REVIEW.

A new edition of the New Testament in Mandarin, about to be issued under the auspices of the Scottish Bible Society, presents some features of general interest. These consist chiefly in a comprehensive and elaborate introduction prefixed to each book, and a running analysis printed at the top of each page.

These are the best substitute for a commentary which the circumstances of the case admit; and how sorely the Chinese reader requires a clue to the meaning of the text is known to every one who has had any experience in missionary work, After all the labours of translators, he is still liable to be left in the dark for the want of a few hints on geography, history, and the general scope of christian doctrine.

To the question, Understandest thou what thou readest? he might make the reply of the Ethiopian eunuch. How can I except some man should guide me? But we are bound to say that if the eunuch had held in his hand a copy of Isaiah provided with an introduction and headings, such as those of this New Testament, he would not have needed to ask 'Of whom speaketh the prophet this, of himself or of some other man?'

It is much to be regretted that

restrained from publishing the Scriptures with the accompaniment of a regular commentary. In their zeal to shut out sectarian colouring, and so render the spiritual telescope achromatic, they fail to admit a sufficiency of light for the necessities of distinct vision. The practice of introducing prefaces and headings, is an attempt to obviate this difficulty, but why explanatory hints are accepted in that form which would be rejected if written between the lines, it is not easy to say. Let us hope that the day will come when they will see their way to the adoption of a more liberal policy while in the meantime we make the best of the situation by improving to the utmost the limited facilities which are at present conceded.

The prefaces and headings in the edition to which this notice refers, were prepared by the Rev. G. Owen, assisted by the Rev. S. E. Meech, both of the London Missionary Society. The principles on which the work was undertaken, and the pains with which it has been carried out, are well exhibited in the following extracts from a letter of Mr Owen.

I .- "The introductions are intended to give the reader, whether Christian or heathen, a fairly just our Bible Societies feel themselves idea of the writer, and of the

character, object, and contents of the several books.

(1.) The introductions to the Gospels and Acts, contain therefore a brief notice of each writer; the distinctive characteristics of each Gospel; and an outline of contents together with the probable date when written. (Christian era and the corresponding Chinese date.)

(2.) In the introduction to the first Epistle of each writer, is given a short biographical sketch; and in the introductions to other Epistles there is a brief account of the place and persons addressed, the occasion, purpose and time of writing, and

an analysis of contents.

- (3.) These introductions have been take for the most part from the admirable work by Dr. Angus, author of the Bible hand-book given in the annotated Paragraph Bible published by the English Religious Tract Society, supplemented or modified by reference to Alford's Greek Testament, Webster and Wilkinson's Greek Testament, and other works.
- (4.) The introductions being intended for general readers, only the results of modern criticism are given, not the methods by which those results have been obtained.

II.—The headings are not a bare index of contents, but an analysis and summary of the subject matter of each book.

- (1.) Vague and general phraseology have been avoided as far as possible, and an earnest endeavour made towards accuracy and precision of language.
- (2.) We have striven to preserve in the headings the logical connection of the text.

- (3,) As a specimen of the treatment of narrative I may instance Matt. 1st—4th chapter; for parables, Matt. 13th chapter, or Luke 15 and 16 chaps.; for doctrinal subjects, the epistle to the Romans or Galatians.
- (4.) The headings have been taken for the most part from the able analyses given in the foot notes of the Religious Tract Society's annotated Paragraph Bible. Alford, Lange, and Webster and Wilkinson, have also been constantly consulted. On the books of which they respectively treat, much help has also been obtained from Hodge (Romans), Stanley (Corinthians), and Ellicott, and from Conybeare and Howson's Life and Epistles of St. Paul. We are much indebted also to the Peking version of the New Testament with Headings, published by the American Bible Society, which we have had lying open before us, and have consulted regarding every heading?

The version which is now reprinted with these important improvements is not in our judgment the most eligible. Its dialect is too provincial and, being based on the Delegates version, it is rather a paraphrase than a translation. Happily however, the introductions and analytical headings, to which we have drawn attention are not inseparable from the text and might with the consent of the authors, be readily transferred to any other version of the Scriptures whether in the ancient style or in the modern dialect.

W. A. P. M.

The China Review. January and February, 1880.

OUR CONTEMPORARY seems to have grown slow with advancing years, as this part did not come to hand until near the close of March. It is made up of continuations from former numbers, for the most part. The only new Article is a "Syllabary of the Hak-ka Language or Dialect" by Edward Hooper Parker. The

other Articles are "Translations from the Lü-li; Fa-Hsien and his English Translators; Notes on the Corean Language. The remainder of the number is devoted to notices of Books and Literary Intelligence, Correspondence, Notes and Queries, Errata, Wants.

Japanese Chronological Tables. By William Bramsen, Tokio, 1880.

THE Author has given us in this well printed volume the result of no small amount of labor, and he is doubtless quite right in saying "To many it may appear, that to compile tables like those here given, was a task involving more labour than the subject deserved." However he has followed this opinion by affording ample reason for the task when he says "yet there are not a few cases in which the Historian, the Astronomer, the Seismologist, and other Students of matters pertaining to Japan generally, may desire to ascertain the exact date of an event. To them, at least, I hope the work will be welcome." Undoubtedly it will, and we commend the volume to those lovers of earthquakes, their causes and effects who are to organize the Seismological Society of Japan. The book before us will be invaluable to them should

they desire to ascertain the date of each shock which has caused the quaking islands to tremble. The book contains chapters on Japanese Chronology and Calendars, in which we find detailed the four systems by which the Japanese count years, as well as their sub-divisions of the year, and further the division of time prior to the introduction of Chinese Calendars. This portion of the book is of general interest and will repay a perusal. Directions for the use of the Tables is an important Chapter. We further find "How to calculate the E-TO" (name given to a year according to the Sexagenary Cycle) "Alaphabetical Index to the Tables." "Index arranged according to the Chinese Characters Nen-Go (年號;) Tables from A.D. 645-1873, and a comparative Table for the 9th Month of the 10th Year of Ten-Sho, (天正)."

Report of the Medical Missionary Hospital at Swatow in connection with the Presbyterian Church of England, under the care of Wm. Gauld M. A., M. D. for 1879.

THE aim of this Hospital work to which we have referred in former years, is well set forth in the sentence near the opening of the Report now on our table; "Heal the sick, -and say unto them the Kingdom of God is come night unto you." In pursuance of the first object, we find that 2,028 patients have been treated in the Wards of the Hospital and 1,080 out-patients have received aid. Of these 157 were lepers, # of them being farmers. There have been 686 surgical operations besides the extraction of teeth, opening abscesses, etc. 470 operations were upon the eye. promote the second object, members

of the Mission have given their aid in preaching services, morning and evening Worship have been maintained, Tracts, and other books have been distributed. Ten of the patients have become converts, and have received baptism.

At the close of the Report we find it stated that Dr. Scott has given valuable professional aid, the ladies of Swatow have sent in material for dressings, and the Community in general has made generous contributions in money.

During Dr. Gauld's absence on a visit home, the Hospital will be in the Charge of "Dr. Alexander Lyall, a distinguished graduate of Edinburgh University."

History of Corea Ancient and Modern with description of manners and customs, Language and Grography: Maps and Illustrations, by Rev. John Ross. Paisley; J. R. Parlane. London: Houlston Sons. Hongkong and Shanghai: Kelly and Walsh. Yokohama: Kelly & Co.

Mr. Ross is well known to the readers of the Recorder to whose pages he has been a valuable contributor upon topics connected with Corea. He has had very good opportunities to study the subject about which he treats in this volume, and having before him the failings of other writers, which he isquick to note, we have a right to expect something of value. In the Preface is a remark with which we entirely agree, and its truth is borne out by nearly every book of travels or books by travelers. We quote,—"a visit to the Celestial Empire no more

entitles a man to write on this people than the knowledge of simple arithemtic warrants a man to enter the arena of the most abstruse problems of mathematical astronomy." A case in point, is that of a clebrated writer who made the tour of the world, stopping as travellers usually do, at the great places, seeing all he could and then writing all he remembered. He said the city gates of Chinese cities will not admit a horseman and the Chinese are so merciful that even pigs are carried in baskets so as do them no harm. Both these statements are

absurd to one who has ridden into Chinese cities and who has witnessed the merciful mode of tying together the four legs of swine and swinging them over a pole for easy transportation. A little further on in the preface Mr. Ross states his object in writing this book. "The present work is an attempt to show what China is, by drawing from Chinese national history, as life-like a representation as the author is able to present of the exact position in the human family which we must assign to the Chinese people."

This confuses us. The book is called a history of Corea, but the author's aim is an attempt "to show what China is." Are we to infer that this volume is but an introductory one and other volumes, containing a history of China are to follow? This seems probable, for we read, "But in preparing this history, it was found so inextricably blended with the history of Liao-tung, where it originated, and this again so indissolubly connected with Corea that it is deemed advisable to give the history of Corea and Liao-tung in a separate and introductory form." Again our author recommends "the reader to begin with Chapter X, and become somewhat familiar with the Corean to send for a copy.

people, before beginning their past history" under other Chapters. We took this advice and found in the chapter referred some very interesting matter concerning the social life of the Coreans. But the difficulty which arose thereafter was that we disliked to turn back to the drier details of history after learning about those customs and habits which concern every day life and which every one is interested in knowing. However, we do not mean to say that the first nine chapters are devoid of interest. Indeed quite the contrary is true especially if any one is interested at all in historical studies. Mr. Ross' China readers, however, will stumble at the romanization to be met with all through the volume. For he is the author of the Rossonian system of romanization, which, so far as we know, is used by no one except Mr. Ross. However a study of his Mandarin Primer which explains his system will help to clear up the names, and a little familiarity will also prove beneficial, although it will not result in admiration of the system.

The book is now on sale at Messrs. Kelly & Walsh's book store, Shanghai, and we recommend our readers

All articles or correspondence intended for insertion in the Recorder should be addressed to the "Editor of the Chinese Recorder, Presbyterian Mission Press, Shanghai.

All communications on business matters should be addressed to the "Publisher of the Chinese Recorder, Presbyterian Mission Press, Shanghai."

The editor assumes no responsibility for the opinions or sentiments expressed by correspondents.

All articles must be accompanied by the name of the writer, which will be published in connection with them, unless the writer expressly directs otherwise,

The Publishers of the Chinese Recorder are happy to announce to the subscribers that, while they are unable, in the present number, to mention the name of the future Editor, still arrangements are so far completed as to make it certain that he will commence the duties of his office with the May-June number, after which time it is hoped that steps will be taken to greatly increase the usefulness of the Recorder. They wish also to state that however able the Editor may be, a large share of the responsibility for the prosperity and success of the Recorder rests upon the Missionary Body and others interested in their own work or special departments not only, but also in the general well being of the Chinese nation. This magazine is the Chinese Recorder as well as the Missionary Journal. The large amount of its space which has always been devoted to Chinese topics should claim for it a hearty support and frequent contributions from those who, while they have an interest in China do not care much for Mission work. Under the latter portion of the title there is also abundant reason for the enlistment of the friends of Missions, who see in the spread of Christianity the only solution

of the problems which now occupy diplomatists and philanthropists in connection with this Empire. It is to be hoped there will be no dearth of articles upon the many important subjects upon which many people are bestowing their best thoughts.

The interest of the Recorder would doubtless be increased largely if more frequent contributions could be secured for the Missionary News columns. The Publishers are in the habit of selecting whatever bears upon this topic from their ordinary correspondence with the various missionaries. But the supply from this source is exceedingly limited, as former numbers show. Can not more be done hereafter?

Further the Publishers wish to repeat that they will gladly, give each contributor 10 copies of his article, not of the Recorder, as some have understood it, when such copies are desired. The request should be sent to the Publishers, and not to the Editor. Any contributor who desires an extra number of his article, may obtain them, by giving early notice, at a merely nonimal charge to cover the cost of the paper and printing.

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